

SIXTY YEARS AND AFTER



An Historical Sketch of

HOLY TRINITY PARISH

OF NEW YORK

1805-1865



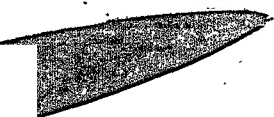
*SIXTY YEARS
& AFTER*



ARCHBISHOP MACHRAY



ARCHBISHOP MATHESON



SIXTY YEARS AFTER

AN HISTORICAL SKETCH
of
HOLY TRINITY PARISH
Winnipeg

Written for the most part by the late
VENERABLE ARCHDEACON FORTIN, D.D.
Rector 1875-1917

—also—
An Outline of Present Day Activities
and Possible Future Developments

by
REVEREND C. CARRUTHERS, M.A.
Rector

DAWSON RICHARDSON
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1928

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The Diamond Jubilee Edition
of "SIXTY YEARS *and* AFTER" is limited to
500 impressions of which this is

Number

The proceeds from sale of this edition, after providing for cost of publication, will be contributed
to the Endowment Fund of Holy Trinity Church.

EDITOR'S NOTE

When it was first considered to publish an historical sketch of Holy Trinity Parish—some two years ago—it was thought that to have the story told by the late Venerable Archdeacon Fortin, was greatly to be desired. But, he remonstrated: "My chief objection is that the personal pronoun will have to come in so frequently—then, the book would enjoy a very limited range of sale." Later on, the Venerable Archdeacon submitted to our urgent appeal. He secured a copy book, mapped out a prospectus and proceeded in a very methodical way to write the story. Failing health, however, did not permit of his finishing the task, notwithstanding his great desire to do so. In a few instances, in order to complete the historical record, the writer has presumed to insert certain passages which appear in italic type.

We are fortunate in having preserved intact, the complete minutes of Select Vestry meetings from the beginning to the present time. The most outstanding events, however, were recorded in the Annual Reports of the parish. It so happens that the office copies for the years 1875 to 1883 were deposited in the corner stone of the present church building, and no other copies are available. Items from the minute book of the first building committee, organized by Venerable Archdeacon McLean, on April 8, 1867, will be found at the beginning of Chronological Events.

We are indebted to the Reverend R. C. Johnstone, D.D., for the reference to Mrs. Fortin, and to E. W. Riley, Esq., for an account of the parish, following the retirement of Archdeacon Fortin.

Sixty years may be said to span the period of time since our present day metropolis has been known as Winnipeg and her first church, Holy Trinity, established. To the foresight and perseverance of the Anglican clergy and laity of the pioneer days, we record our admiration and respect. Within the past decade many breaks have occurred in the old time membership of the church. There are still numbered in the congregation, however, many who say that go where you will, there is no other church just the same to them as Trinity.

Some may say, why live in the past—conditions have changed—downtown churches are big problems—difficult to maintain. All this is very true. Our problems are different, our work is unique—more concentrated and yet, more far-reaching than a regular parish; but we gain from the leaders of the past, inspiration to work—work harder for greater things.

A survey of the present situation, is given by our Rector, Reverend C. Carruthers, in Part II of the book.

DAWSON RICHARDSON

Winnipeg,

October 25th, 1928.

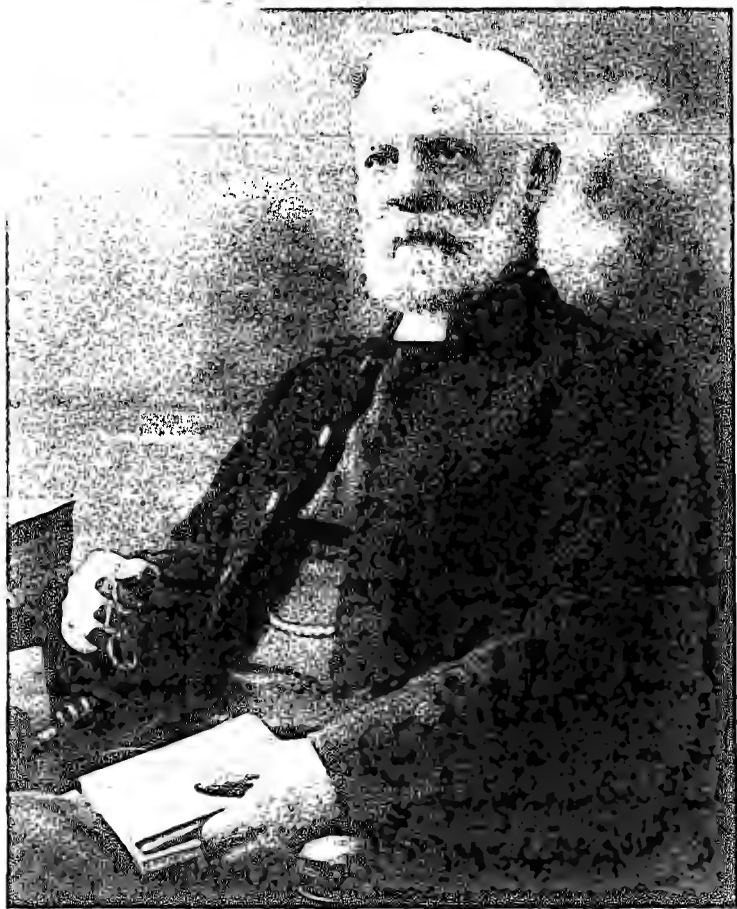
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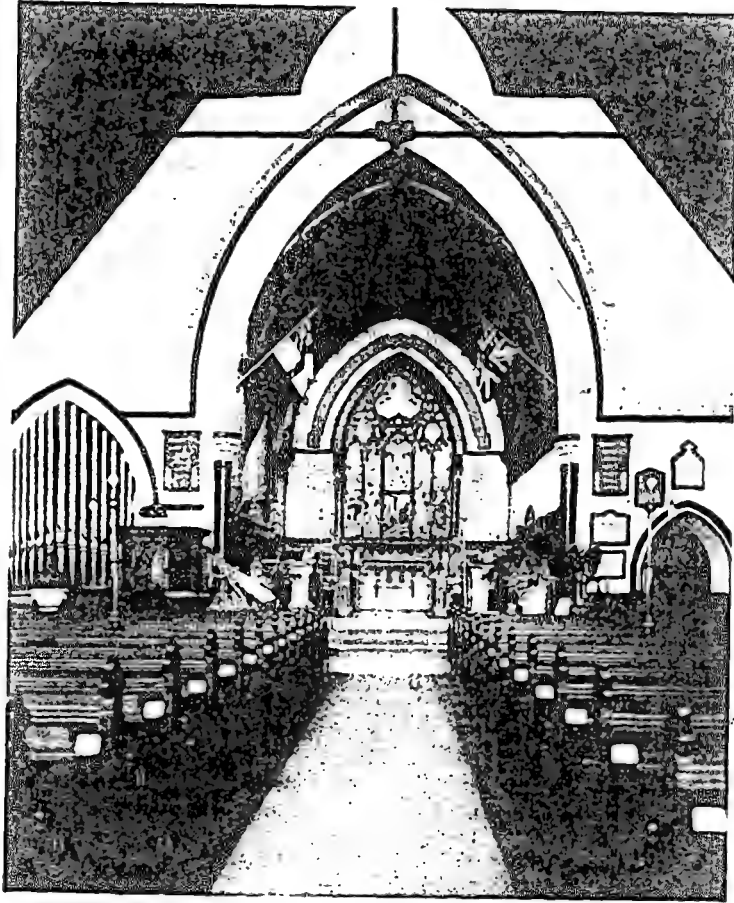
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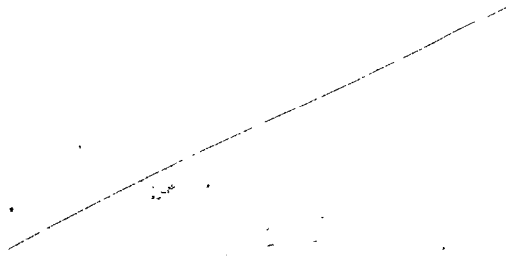
ARCHDEACON FORTIN



INTERIOR OF HOLY TRINITY CHURCH



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FOREWORD

A very natural desire has grown in Holy Trinity Church that an effort should be made to collect in a simple brochure the main facts connected with its birth and subsequent development, and so preserve them from oblivion.

This desire is not prompted by vanity or self-glory, but rather to magnify the never failing Providence of God, Who watches over the precious seed of the world, and blesses the efforts of His servants in all parts of the world.

The task is not an easy one—*Verba volant, scripta manent*. In the pioneer days of the great North-West, had anyone foreseen that such a duty would be imposed upon him, he would have prepared the way by faithfully keeping up a strict diary. But in the rush and mad race of the times who ever thought of such a thing? Certainly not the first Rector. He was far too busy with the claims that were hourly pressing upon him. Yet, he has been invited to undertake the work. He cannot refuse. He can only do his best at the outset. However, he must crave the indulgence of his readers if the recital of events is fragmentary and sometimes defective.

O. FORTIN

*"There was one church, a very small one,
Holy Trinity, which then consisted of what is
now the small wing of the old abandoned church.
The history of how Holy Trinity came to be
established in Winnipeg, may be interesting."*

"TEN YEARS IN WINNIPEG"

(1869-1879)

Alexander Begg

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PART I

Sixty Years




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SIXTY YEARS *and* AFTER

I—The North-West

Archbishop Machray—Birth of Winnipeg



IT is well known that every picture must have a background. It may therefore be well, briefly to outline the birth of the great North-West.

In the year of our Lord, 1670, Charles II. granted to Prince Rupert and seventeen other noblemen and gentlemen, a most important Charter under the following title: "The Governor and Company of Adventurers of England, trading into Hudson's Bay." In those days, royalty had but hazy ideas of geography. It is altogether likely that the King did not understand the magnitude and far-reaching character of the Instrument he had just framed. He had erected this Company of Adventurers into an Oligarchy over an immense and most valuable territory, embracing what would in time become the granary of the world. Often men do better than they know. There's a Divinity that shapes our ends, rough hew them as we may. The seeds of civilization were thus planted to fructify and bear fruit in coming generations.

Marvellous are the ways of Providence. Who can tell but that this great Hudson's Bay Company, with its manifold ramifications and perfect government, proved the destined instrument for opening up these boundless regions, bring to

HOLY TRINITY PARISH

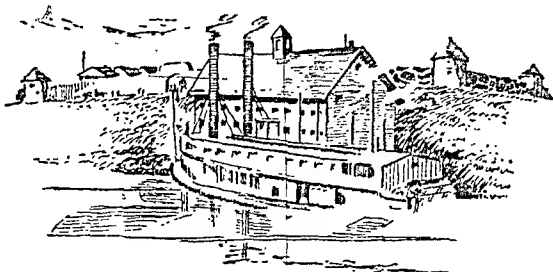
light their infinite resources, and thus prepare a habitation for countless millions of happy settlers!

The chief factors of the Company were men of very high character, men of ability, probity and sound judgment. Their influence over the native populations was salutary. Perhaps at the outset, the traders took advantage of the ignorance of the Indians in regard to the value of the furs they had to trade for firearms, knives and such trinkets as were offered in exchange for their priceless pelts. Yet as a rule, it must be conceded that a system of strict justice and fair play, was ere long generally inaugurated. In any case, the good sense of the natives was soon awakened.

As we read in Tacitus, the aborigines of the forests of Europe were clever enough to test the genuineness of the gold coins that were offered in exchange, by biting them vigorously. If they were soft enough, they were accepted, not otherwise. In like manner the Indians of America soon discovered that an old fashioned, long barrelled musket, was

not worth a double row of mink furs, piled tightly on both sides from the ground up to the very muzzle of the coveted firearm.

Trading became general and satisfactory.



SIXTY YEARS *and* AFTER

It was a system of barter. The currency consisted of skins—beaver skins. Forts were established at strategic points — chosen with consummate wisdom. It is a remarkable fact, that with the advent of civilization and the settlement of the land, the Hudson's Bay Forts have developed into towns and villages.

Thus this great preserve was gradually being fitted for its great destiny.

The statesmen of the East of Canada cast their eyes upon the West. They marvelled at what they saw. Why! There was an Empire smiling upon them, offering her treasures — waiting to be occupied — interminable stretches of the richest land in the world—covered with rich verdure — the home of countless herds of buffaloes—vast inland seas teeming with the choicest specimens of the finny tribe—sparkling rivers, rolling down their limpid waters from their hidden sources in the majestic Rockies, meandering for thousands of miles in the valleys beneath, and scattering life and beauty in their course. And all this magnificence covered with a dome of the purest azure and bathed with life giving ozone.



Was ever a spectacle more alluring?

Was ever anything more calculated to force from the beholder the exclamation of the Psalmist: "How manifold are Thy works, in wisdom hast Thou made them all!"

HOLY TRINITY PARISH

Archbishop Machray

With that astuteness and vision which has marked the colonizing policy of England, both in Church and State, a man of singular ability and force of character was sent to shape the destiny of the nascent Church in the great North-West. Robert Machray, known in Cambridge by the sobriquet of "the ball scholar," another King Saul among his brethren, was chosen for this unique opportunity. The magnitude of the task which confronted him might well have dismayed a less heroic spirit. But there were giants in those days! His keen vision and great soul at once penetrated the future. With prophetic insight he mapped out the vast regions that stretched before him. Towns and villages and smiling farmsteads would soon fill up the empty spaces.

These verdant solitudes were God's heritage — ere long they would echo with hymns of praise to His glory. Having put his hand to the plough, he never looked back. His great purpose was his polar star. No discouragement could deflect his course. One achievement after another was inscribed in his escutcheon, till at length, his one vast Diocese had been carved into nine fully organized and fully equipped dioceses. An experience, I think, absolutely unrivalled in the history of the Church. When, therefore, in God's good Province he laid down his armour, amid the loving regrets of the entire people of the North-West, it was most fitting that over that sacred grave, there should rise up a noble monument with the inscription:

"So He Fed Them with a Faithful and True Heart, and Ruled them Prudently with all His Power." — *Psalms LXXVIII-72.*

SIXTY YEARS *and* AFTER

One of the main secrets of England's success in extending her rule over such a large area of the earth's surface is the wisdom with which she has selected her representatives to lay foundations and shape policies. Her greatest statesmen, her most eminent scholars, her most brilliant strategists, chosen men with tempting prospects before them, have gone to the ends of the earth, braved exile and hardships at the call of duty, to lay the foundations of new empires and carry the torch of truth and civilization to untutored races. History teems with such heroes:—Henry Martyn, Bishop Pattinson, David Livingstone (African explorer), etc. May we not introduce our own Archbishop Machray into that canvas of immortals.

Picture those vast solitudes, inaccessible except through rough, uncouth Red River carts; the only semblance of civilization, a small scattered hamlet consisting of a few huts planted on the naked prairie. And here is the great scholar, bred in the splendid halls of a great University. He must begin with foundations. Everything has to be done.

Birth of Winnipeg

At first there was a hesitation as to the name to be offered to the young, ambitious settlement. The choice lay between two aspirants, "Fort Garry" and "Winnipeg."

For a while both names were used.

But gradually the scale inclined to Winnipeg. And justly so. There is something characteristic, distinctive

HOLY TRINITY PARISH

about Winnipeg. For one thing it is unique. It stands on an eminence of its own. The youngest city in the Dominion, it has already attained third rank in the scale of trade and population. It boasts of the greatest grain exchange in the world. It lays claim to the largest individual railway yard in the world—the C.P.R. enjoys that distinction.



MAIN STREET, WINNIPEG, 1869

Winnipeg is a key city. It is the gateway of the great fertile belt. It enjoys unlimited electric power. As the interior fills up and creates a demand for manufactured goods, manifold and extensive factories will spring up within its bounds.



JOHN McLEAN, D.D., D.C.L.

First Rector of Holy Trinity Church
Second Archdeacon of Assiniboia
First Bishop of Saskatchewan

To face p 23.

II—Early Incumbents
McLean, O'Meara, Grisdale

JOHN McLEAN—First Bishop of Saskatchewan.

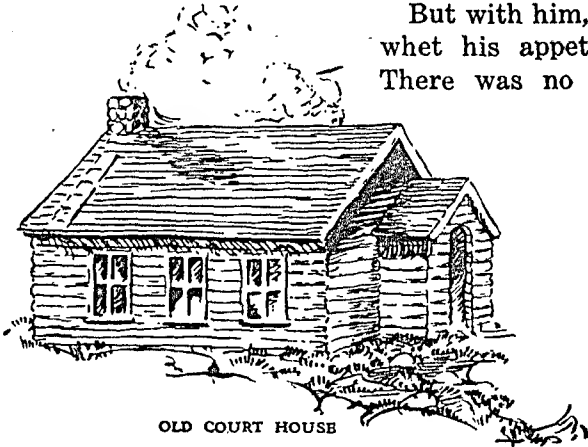
This is another name that has left a deep impress upon the early churches of the North-West.

Like the Archbishop, he was a product of Aberdeen University, a man of enormous physical vigour, boundless energy and indomitable courage. A man of sound scholarship, a brilliant and forcible preacher, an able and successful teacher.

His capacity for work was phenomenal. And as often happens with such people, he imagined that everyone should follow where he pointed the way. Like the taskmasters of Egypt, he daily imposed upon his pupils burdens of study which taxed their young minds almost to the breaking point. He possessed the power, rare in teachers, of infusing into them his own ambition. And it must be said—he produced results.

In after life, many, like the present Archbishop Matheson, had good reason gratefully to remember the care and solicitude with which he introduced them to the paths of knowledge.

HOLY TRINITY PARISH



But with him, work only seemed to whet his appetite for more work. There was no thought of Sunday

rest. There were hungry souls in the small hamlet which was rapidly growing at the confluent of Red and Assiniboine Rivers. They needed shepherding and building up in the

Faith. Accordingly, in 1867, Archdeacon McLean was deputed by the Bishop to organize a parish. At first, services were held in the Court House, which was situated just outside the enclosure of Fort Garry, and afterwards in "Red River Hall" near the corner of Portage and Main Streets.

The splendid and forceful eloquence of the preacher soon became a great magnet—crowds pressed into the small locale; it was feared that the slender construction of those early days would not sustain the combined weight of so many people, and so, wooden poles, as a temporary support, were introduced every Sunday, to prevent the assembled congregation from falling into the store below.

Unfortunately, one morning this precaution had been forgotten. Just as the service had begun, the sexton with



ANDREW McDERMOTT, Sr.
REV. S. PRITCHARD
W. G. FONSECA

BUILDING COMMITTEE--1867-1868

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SIXTY YEARS and AFTER

more anxiety than judgment pushed his way to Dr. McLean, and in a hoarse whisper, which almost everyone could hear, said: "Sir, they haven't put up the props!" The clergyman at once said: "Sh. Sh.—go immediately and put them up." The little contretemps passed off without accident. There was no panic.

The rain trickled through the roof in summer, and in winter the snow collected in the garret, and when the fires were made on Sunday morning, the melting snow came down in a steady stream on the preacher and congregation. So that the Archdeacon facetiously observed that, in those days at any rate, he could never be accused of preaching a dry sermon.

But better days were at hand. In 1868, with most commendable energy, the small congregation undertook to build a church home for themselves. A very suitable and central site was generously given by the Honourable Hudson's Bay Company, on the corner of Portage avenue and Garry street.

Work began — progressed well — when nearly completed, a violent windstorm, happily of rare occurrence in this latitude, blew the structure down. The disaster was intensified by the sad death of a young man, one of the builders, who, after a hard day's work, was quietly sleeping in the building that night.

But those were the days of stern resolve and pluck—nothing daunted by this misfortune, the very next day the work was resumed and this time crowned with success.



FIRST CHURCH

SIXTY YEARS and AFTER

Easter Balance Sheet 1870

Holy Trinity Parish

6 -

By Paid Teachers salary 6 mo.	17	10	-
" Sextons do 14 do	7	-	-
" Mr Barber's Bill for sundries	6	6	8
" Dr Shultz's do do	6	5	2
" Portion of freight on			
melodion sent from Montreal	3	7	10
" Freight of service books		14	7
" Putting in glass in Windows	1	"	"
" Communion Wine	1	"	"
" Renting foundation of church		10	"
" Heating lamp etc		2	6
" A load of firewood at 3/4		14	-
" Bishop of Quebec's Land			
Special offerings as under			
Endowment Fund		18	5
Thanksgiving	1	17	3 1/2
Native Pastoral Fund		15	2
Widows & Orphans do	1	-	10
Balance on hand Easter Tuesday 1870	5	7	12
	54	9	7

HOLY TRINITY PARISH

On the 4th of November, 1868, the simple and unpretentious building was opened for divine service.

The first Vestry of the church was constituted five days afterwards and included the following gentlemen: Ven. Archdeacon McLean, M.A., Rector; William Drever and John Schultz, M.D. (later Sir John Schultz), Wardens; A. McDermott, Rollin P. Meade, W. G. Fonseca and William Drever, Jr., Vestrymen.

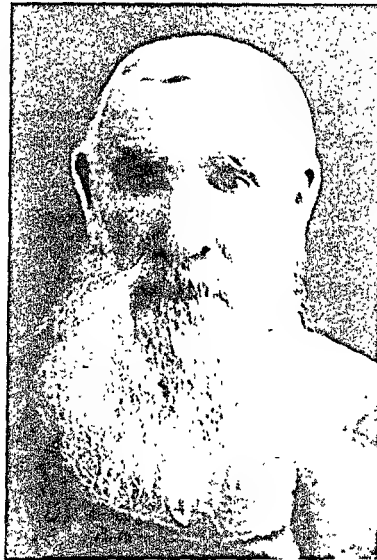
The first organists were Mrs. Schultz (now Lady Schultz), and Miss Drever (afterwards wife of Bishop Pinkham). The first instrument being, however, not an organ, but a melodeon, each lady bringing her own each alternate Sunday. Miss Lily Brown, sister of the late Mr. C. J. Brown, the city clerk, presided over the first melodeon owned by the church.

The growth of the church was most encouraging, and in 1870 the original structure was already too small to accommodate the worshippers. In that year steps were taken to enlarge the building. Funds were collected, an unused church in St. Paul's parish was purchased, and with the material a transept 36 ft. by 26 ft. was added. The work was pushed with much vigor and the enlarged church having now accommodation for 350 persons, was reopened on Christmas Day of that year.

In those days things moved rapidly. The whole country was developing. The adjoining Province of Saskatchewan needed episcopal supervision. With keen vision, the Bishop of Rupert's Land felt that the time had come to create a new diocese. The need was evident, but how was it to be met? To evolve a diocese out of a vast prairie region with only a few scattered settlements here and there—no endowments, no cathedral, no college for the training



DR. JOHN SCHULTZ
(Later Sir John Schultz)
People's Warden



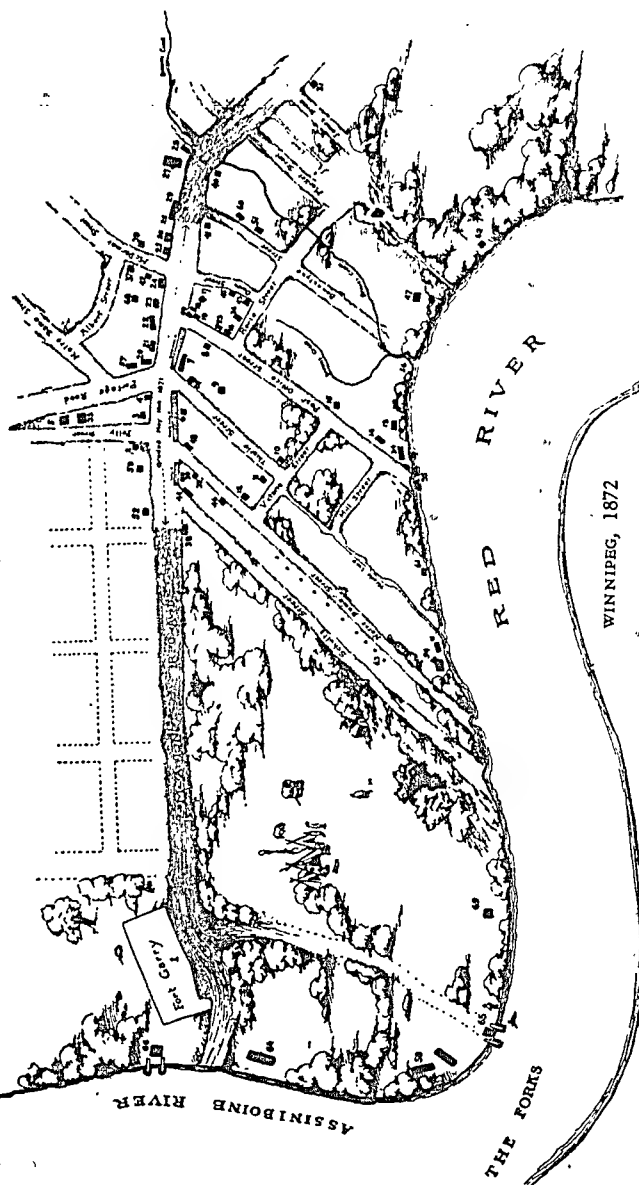
W.M. DREVER, Sr.
Rector's Warden

CHURCHWARDENS—1868

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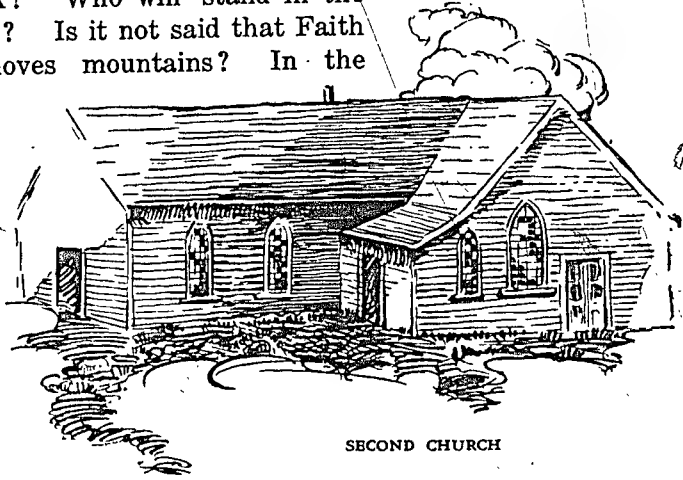




- 1, Fort Garry; 2, Dominion Lands; 3, Wm. Drever's building; 4, Red Saloon; 5, Holy Trinity Church; 6, Brian Devlin's office building; 7, Red River hall; 8, O. Monchamp's hotel; 9, Garrett House; 10, Indian Department; 11, Customs House; 12, Roman Catholic convent; 13, Andrew McDermott's windmill; 14, Andrew McDermott's res.; 15, fire hall; 16, Post-office building erected in the village of Winnipeg; 17, Bannatyne's store and salt warehouse; 20, McKenny block, the Gingsras' building; 25, W. H. Lyon's; 26, Henry Coutu's butcher store; 27, Jall; 28, Archibald Wright's; 29, J. H. Asiniboin's; 30, Dr. Schultz' drug store; 31, Free Press office; 32, the Good Templars' hall; 33, Knox church; 34, steamboat landing and small warehouse; 35, flat boat stores; 36, office of government newspaper; 37, Thos. Lus- ted's blacksmith shop; 38, Grace church; 39, Wm. Harvey's livery stable; 40, A. M. Brown and Co.'s building; 41, Dr. Curtis J. Bird's building; 42, A. Strang's res.; 43, John Hackett's bakery; 44, brick block owned by Dr. Schultz; 45, Robt. Stalker's harness shop; 46, Royal Canadian hotel; 47, old Ross house; 48, Lyster Hayward's; 49, W. Palmer Clarke's general store; 50, Alfred Boyd's store; 51, Bernard R. Ross' block; 52, shop shared by Wm. Chambers and Geo. D. Northbraves; 53, "Fride of the West" billiard saloon; 54, W. J. Macaulays lumber mill; 55, old tumbledown corduroy bridge; 56, Brown's Creek; 57, Merchants' hotel; 58, Immigration sheds; 59, Alex. McMicken's bank; 60, Alex. Bagg's soda water factory; 61, Dick and Banning's sawmill; 62, res. of Duncan Sinclair; 63, group of residen- ces; 64, Hudson's Bay company steamboat warehouse; 65, ferry from St. Boniface; 66, ferry across Assiniboine; 67, Thistle store; 68, John Higinag' res.; 69, General hospital; 70, St. Boniface cathedral and college.

HOLY TRINITY PARISH

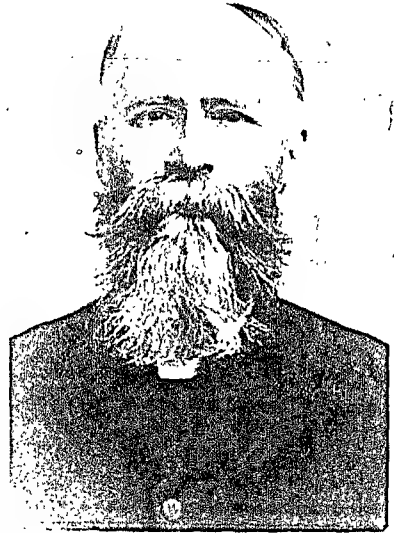
of clergy, no money reserves at hand — this is an undertaking which might well stagger the courage of the most confirmed optimist. Who will undertake this herculean task? Who will stand in the gap? Is it not said that Faith removes mountains? In the



SECOND CHURCH

crisis of God's Kingdom, the pathway is made clear. The necessary instrument is at hand. Is a chief Pastor needed to organize the Church in a new district, immediately the most suitable man is provided. John McLean stands forth saying. "Here am I, send me."

At a glance he seizes the situation. He crosses the ocean. Full of his projects, he descends like a bolt upon London. In that great, opulent Metropolis of the World, so generous, so ready to befriend all good causes, he will find the financial aid so necessary to launch his infant diocese and place it upon a secure basis. Enthusiasm is



REV. J. D. O'MEARA, B.A.



REV. CANON GRISDALE

To face p. 31

SIXTY YEARS *and* AFTER

irresistible! Peter the Hermit sets Europe ablaze with religious zeal. The Holy Sepulchre must be rescued from Moslem hands. At the voice of that fervent Apostle, the crusade armies spring up as by a miracle. Fired by consuming zeal, kings and peasants alike, go forth on a hopeless errand. In like manner, the new Bishop thrilled the congregations of many of the leading churches of the great city. His fiery eloquence awakened every heart. The glowing pictures he drew of the magnificent future which awaited the development of those interminable prairies, kindled the keenest interest.

As he went on unfolding the supreme advantages of the Province, the boundless fertility of the soil, the inexhaustible wealth which the cultivation would reveal, affording food supplies for the world if need be—the clear azure of a cloudless sky—the abounding ozone of the purest air calculated to build a sturdy and contented people, he drew attention to the quiet pursuit of the few settlers already there—the freighters who in files of thirty to forty carts would wend their way to Winnipeg, the wheels bleeding with the juice of the strawberry!

After the departure of Archdeacon McLean for the Old Country, in the beginning of the year 1873, the Rev. J. D. O'Meara, B.A., afterwards Dean of Rupert's Land, took charge of the parish, which he held with acceptance and efficiency until the spring of 1875.

The Rev. Canon Grisdale, of St. John's College, afterwards Bishop of Qu'Appelle, took charge in March, 1875. It was under his able management that a new church with a capacity for 450 worshippers was erected during the summer.

These two men, who have left an enviable record upon the early pages of the Church in the Great North-West, laboured with earnestness and devotion in this new promising field.

ST. JOHN'S, OCTOBER, 14, 1875.

To the Members of Holy Trinity Church, Winnipeg.

MY DEAR CHRISTIAN FRIENDS:

For various pressing reasons it has been deemed advisable that an Incumbent should at once be appointed to the Church of which you are members.

A meeting for this purpose was held on Tuesday evening last, which was adjourned until Tuesday evening next, October 19th, at 7.30 p.m. You are specially requested to be present and to exercise the privilege of saying whom you would wish to be appointed by His Lordship the Metropolitan of Rupert's Land.

The names of three clergymen have been submitted; The Rev. W. C. Clarke, A.B., Ph., D.; the Rev. W. C. Pinkham, and the Rev. O. Fortin, M.A., of Montreal.

I need scarcely remind you of the solemn importance of the occasion, or of the spirit in which the trust reposed in you should be exercised.

Wishing you God's blessing and direction in this and all things,

I am your affectionate Pastor,

J. GRISDALE.

SIXTY YEARS *and* AFTER

III—First Permanent Rector

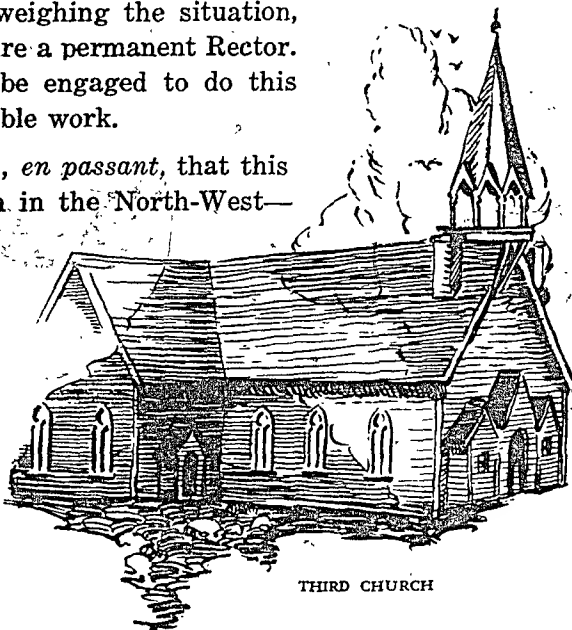
HOWEVER, these were days of rapid growth. The land was filling up—fresh arrivals were of daily occurrence—new faces were noticed at all the services. A new era was developing. It was clear that in addition to the Sunday services, some method of shepherding and welcoming the new recruits was indispensable. How was this to be procured? The Sunday preachers were busy men—daily engaged with tutorial and professional duties.

After carefully weighing the situation, it was decided to secure a permanent Rector. A young man must be engaged to do this important, indispensable work.

It should be said, *en passant*, that this was the age of youth in the North-West—especially in Winnipeg. Everybody was young. A grey beard was unknown.

Pioneer work was facing the Church.

Youth, vigour, adaptability were necessary qualifica-



THIRD CHURCH

HOLY TRINITY PARISH

tions, if success was to be achieved. Everything had to be done—it was virgin soil—but oh! what a field! Was there ever a greater opportunity?—Was anything ever more calculated to fire ambition? Was there anywhere a people so full of optimism, of greater outlook or vision? Everyone moved quickly as if treading on air. Smiles on every face, determination in every eye.

It was a choice band of home-seekers who had come to this new Eldorado—the very cream of Ontario. The choicest material for a strong and enduring community.

Any young clergyman would deem it a privilege to be associated with such a people. Who will come? Who will be chosen?

Wonderful are the ways of Divine Providence. In the far off days of a dim past, God brings Abraham out of Ur of the Chaldees and leads him to a Land he knew not of. There he confers signal honours upon him. Making him the head of a great nation, like the stars of heaven in multitude.

And who will say that the marvels of Providence are not equally striking in these days. The writer of these sketches must crave the indulgence of his readers for recording an incident with which he is so intimately connected. But this work has been imposed upon him. He has no choice. So this recital is inserted.

In the year 1875, inquiries were instituted by the managers of Holy Trinity for a permanent Rector.





REV. O. FORTIN—YEAR 1875

SIXTY YEARS *and* AFTER

Canon O'Meara, then a professor at St. John's College, writing to his father, Rev. Dr. O'Meara, Rector of Port Hope, mentioned this fact. It happened that the Rector of Port Hope and Rev. Philip DuMoulin of Montreal, were that very summer rustivating together at Cacouna, down the Gulf of St. Lawrence. One day, as they were discussing the prospects of the Church in Winnipeg, a young city then rapidly coming into view, Dr. O'Meara observed: "Do you know, DuMoulin, that my son writes me from Winnipeg asking if I could point out a young man that would go to take charge of Holy Trinity, a promising parish, with a great future. Do you know anyone that would do?"

"Why, yes," said Canon DuMoulin. "I know the very man. Young Fortin, Curate of Trinity Church, Montreal, is your man. I think he would go."

Thus began, fortuitously, a chain of correspondence which eventuated in a ministry of forty-two years at Holy Trinity, the central church of the great metropolis of the Canadian North-West.

How marvellous are the ways of Divine Providence! Upon what slender threads hang some of the greatest events of life. Immediately, the young Curate was subjected to a fusillade of inquiries. Such great lights as Dean Bond, Canons Baldwin, Carmichael and DuMoulin, afterwards distinguished Bishops and Archbishop, were consulted. No doubt, their too flattering replies were dictated by feelings of friendship. Perhaps, too, there was a tinge of tenderness for a poor young cleric who was perchance to bury himself in the wilds of a *terra incognita*.

HOLY TRINITY PARISH

Meanwhile, the same youth was busy hunting up maps and seeking every item of information he could secure regarding what might possibly be a future home.

It should be remembered that whilst that great empire like region of the North is now the cynosure of all eyes—one of the greatest wheat fields of the world—one of the most precious and coveted possessions of the Empire—it was then comparatively unknown. That vast country hidden away beyond the Great Lakes and a sea of barren rocks, was just a preserve of the Hudson's Bay Company, the home of the buffalo and furbearing animals. That gross ignorance was soon to be dispelled. The glory, the undulating loveliness and the unrivalled fertility of those illimitable prairies, were ere long to dazzle the eyes of a wondering world.

The summer of 1875 was a momentous one for the young church. It was to embark on a separate and individual existence. It was to select a head, a guide, a shepherd. We can picture the Vestry meeting in prayer and discussion upon a matter of such supreme moment to any church.

There were three candidates: the Rev. W. Cyprian Pinkham, Rector of St. James (afterward Bishop of Saskatchewan), the Rev. Dr. W. C. Clarke, in temporary charge of the church, and the Rev. O. Fortin, curate of Trinity Church, Montreal. The vote was by ballot—the preponderance of votes fell to the young curate of Montreal.

The die was cast. The call was clear. The Bishop endorsed the choice of the Vestry. In a beautiful letter,

SIXTY YEARS *and* AFTER

breathing the highest hope for the future of the Parish, he appointed the young Curate, Rector of Holy Trinity, and welcomed him to his Diocese.

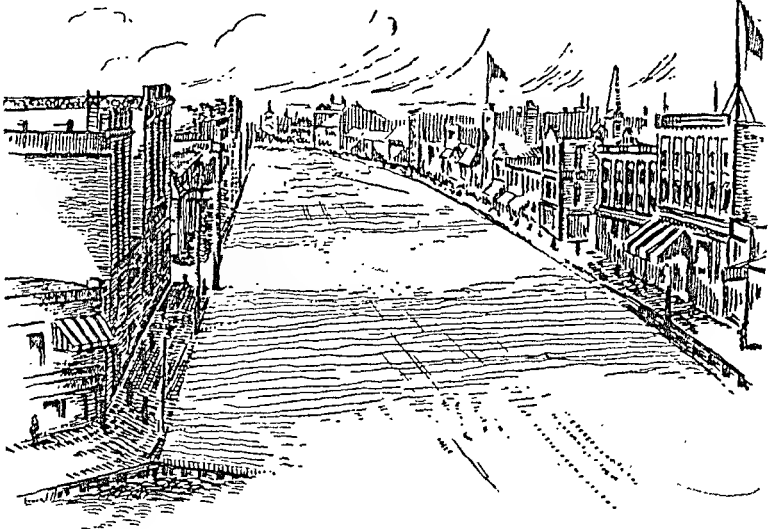
But, as already stated, Winnipeg was a long way from Montreal. The summer was well nigh gone. The channels of communication were still in their infancy and very crude.

It was a mixture of rail and river navigation. The main point was to come before the severe frost, so as to profit by the boat trip from Fargo. Could it be done?

Dismantling the Montreal home, selling off the bulk of the furniture, packing the rest. All this takes time. All possible speed was made, and the small party of four, accompanied by endless trunks, started on the great venture. One day in Chicago—the Sunday spent with Dr. Sullivan (afterwards Bishop of Algoma) and his family, intimate friends of Montreal. Then a plunge into the “wild, woolly” West.

Arrived in Fargo, the party learned with dismay that the boat had discontinued its trips North the day before, and that the only route now available was the “stage.” That is, a drive over the prairie of 250 miles, night and day, continuous travelling. Happily the weather was exceptionally fine, the nights crisp and chill, but the days filled with sunshine and buoyant with invigorating ozone peculiar to the prairies of the North-West. The journey of four days and four nights, though tedious, was not unpleasant. There were many incidents, some of them of a rather droll character, but too trivial to find a place in a record of this nature.

HOLY TRINITY PARISH



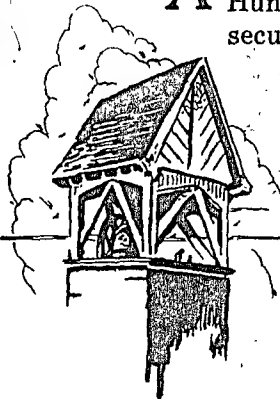
The new church was opened on the 11th of November, 1875, when the Rev. O. Fortin was inducted by his Grace the Archbishop of Rupert's Land.

The service was of a most interesting character. The Archbishop preached and the following clergy were also present: Ven. Archdeacon Cowley, Canon Grisdale, Canon O'Meara, Rev. Messrs. W. Cyprian Pinkham, S. Pritchard, S. P. Matheson and G. Cook.

But only the chancel and transept of the church were built at that time. It was in the spring of 1880, when the population of the town was increasing rapidly, that a resolution was unanimously passed at the Easter meeting, to build the nave as soon as possible. This addition, 60 feet by 42 feet, practically doubled the capacity of the church, but even then the accommodation was very soon insufficient. The influx of people from the East was enormous, and at all the services many stood at the door, unable to find seats.

SIXTY YEARS *and* AFTER

IV—Building of Present Church



AT a Vestry meeting on September 4th, 1879, R. H. Hunter, People's Warden, announced that he had secured eight lots for the erection of a new church, at the corner of Donald and Graham Streets. He explained that this purchase was, naturally, subject to their approval, adding that should they deem the property unsuitable, he would keep it for himself.

After deliberation, the Vestry agreed that the site was suitable with the single exception that it was too far from the centre of population! They said in expostulation: "Why did you go so far out?" This was in 1879. Perhaps it will give a clearer idea of the condition of things at that time than anything could do. True, the site was on the blank prairie, seemingly very far away. Was it not very risky to plant the Church of God so much out of the reach of its people?

But things were moving quickly. The influx of population was phenomenal. The intervening gap would soon fill up. Finally the Vestry agreed that the venture was justified. They purchased the lots. Preparations were made for building a new permanent church, worthy of the future. A building committee was appointed and, forthwith, competitive plans were called for. A great number were received from far and near. After mature considera-

HOLY TRINITY PARISH

tion and close scrutiny of all the plans, a process of elimination was adopted. Many ambitious plans that would have involved too large an expenditure, were laid aside. On the other hand, a number that were rather below the mark set by the committee were also set aside, and in the end the gothic plans of Mr. C. H. Wheeler, a local architect, were adopted.

Mr. Wheeler had studied architecture not only in England but had sojourned in Rome for three years in the study and practice of his art, thus becoming familiar with the great achievements of antiquity.

Not only was he a man of great ability, but also one of incorruptible honesty and unshaken determination. Tradesmen soon learned the absolute futility of any attempt to introduce inferior material or scamp the work under the lynx eye of such an architect. The result was the erection of a building, which after forty-five years shows no sign of a flaw in any portion of it.

Messrs. G. B. Spencer, F. H. Mathewson, R. H. Hunter, G. F. Carruthers and Andrew Strang, formed the building committee.

The committee and the Rector were also vigilant. Scarcely a day passed but the latter was seen on some portion of the ground. What a world of interest and hope centered in those climbing walls. What a monument for future generations, and, above all, what a center around which to group the various spiritual agencies of a great city church.

The church begun in 1883, was completed in 1884.



G. B. SPENCER
Chairman, Building Committee



J. H. BROCK
Chairman, Finance Committee



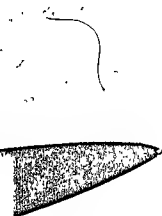
GEO. F. CARRUTHERS
Member, Building Committee



ANDREW STRANG
Member, Building Committee

MEMBERS OF COMMITTEES, YEARS 1883-1884

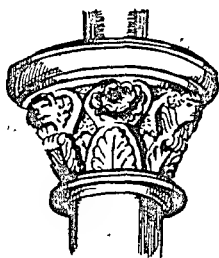
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SIXTY YEARS *and* AFTER

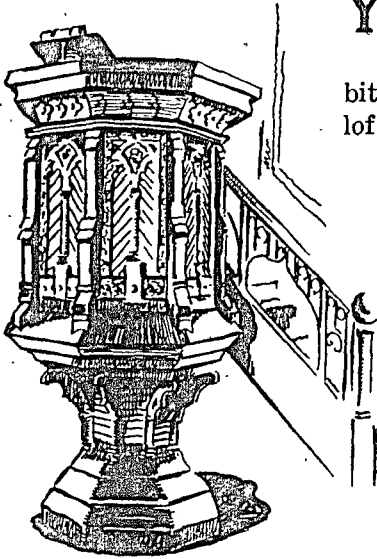
It was opened by His Grace the Archbishop on Friday, the 4th of August, 1884, before an immense congregation, the following clergy taking part: Very Rev. Dean Carmichael, of Montreal; Very Rev. Dean Grisdale; Ven. Archdeacon Cowley; Ven. Archdeacon Pinkham; Rev. Canon Machray; Rev. O. Fortin, Rector; Rev. Messrs. Cook, Seaman, Cowley, Pentreath, Alfred Fortin, Boydell, Hooper, Davis, Leslie, Lane, Jephson, Goulding, Stunden and Hicks.

There were three memorable services. The first sermon was preached by the Archbishop of Rupert's Land, who always welcomed with singular delight, all expansions of the Church. On the two subsequent Sundays, Dean Carmichael of Montreal, and the Bishop of Algoma, both distinguished preachers, and former intimate friends of the Rector, occupied the pulpit. The words of wisdom spoken by these great men of God, left an impress upon the surging congregations that was never lost.



HOLY TRINITY PARISH

V—Collapse of Boom



YOUTH is the age of folly. Judgment is still immature. Experience has not yet taught its salutary, if bitter, lessons. Ambition soars to lofty heights.

Confident, headstrong, it refuses to see the chasms to which it is so gaily rushing. Everything is *couleur de rose*—only the glittering side of the shield is seen.

No sounder aphorism was ever uttered than this: "Every man must buy his own experience." And this is as true of communities as of individuals.

Winnipeg was no exception to the general rule. About the year 1878, the influx of population was very marked. There was no room to receive the inrushing multitudes. On wayside, hundreds of shacks and humble dwellings arose as by enchantment. The sound of the hammer was heard all night long. A feeling of the wildest optimism filled every breast. Here was the Eldorado of which everybody had dreamed. Wealth was beckoning to all who would stretch the hand and seize it. Real estate was flung about as recklessly as in a game of football. The



ARCHDEACON FORTIN, YEAR 1888


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SIXTY YEARS *and* AFTER

same lot would change hands at an advanced figure two or three times a day. Fortunes were made by a stroke of the pen. The excitement was at fever height, indescribable. Grave men, leaders in the community, would rush through the streets, book and maps in hand, trafficking in lots. It was simple frenzy. Decorum was flung to the winds.

Naturally, this abnormal state of affairs could not continue indefinitely. It is said that a high fever will burn itself out. And so did the boom. Sanity returned. Many found themselves wiser but sadder men. The fruit of their hopes and ambition had crumbled in their hands as apples of Sodom. The golden dream had ended in a nightmare.

 A shadow fell upon the City. Its recent orgy had left it stunned and exhausted. Years would not repair the evil that had blighted its fair prospects. Moreover, men are unhappily, creatures of extremes. Sometimes they fall from the dizzy height of foolish ambition to the lowest depths of equally foolish depression. There were those who committed two mistakes at once. One moment too confident, the next too easily discouraged. Forgetting that the fairest land in the world, teeming with opportunity was still here—that the glorious sun was still riding in the bluest of skies—that the life giving ozone could not fail to develop a sturdy and masterful people, able to call out the inexhaustible resources of their great heritage and make it blossom as the rose—forgetting this, utterly discouraged, they left to begin life afresh elsewhere. It was a loss, we mourned their departure.

But the grit of the early settlers is well known. Setting their faces like a flint, they would make a new start.



WINNIPEG, 1884

SIXTY YEARS *and* AFTER

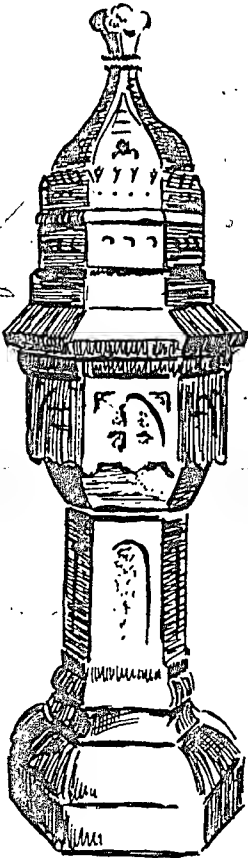
The good old ship had weathered the storm. Every sailor at his post, they would bring her into a glorious haven—broad and safe. Future generations would sing of their prowess, proud of being the scions of such heroes.

But after a storm, when the wind has subsided and the waves have spent their fury, it is necessary to scan the condition of things — tabulate losses and readjust our programme. So it was in Winnipeg. Every interest had suffered, the Church as well as secular affairs. Salaries were reduced. Curates were removed. But the spirit of sacrifice and accommodation met the new conditions with a smile. We were all in the same boat. We must cling together. A fellow-feeling in adversity strengthens the bonds of courage, friendship and love—a triple cord is not easily broken. The apostolic injunction is beautiful—"Rejoice with those that do rejoice and weep with those that weep." And so we laboured together, a loving people ever solicitous for their Rector and his family, and he in turn willing to work single handed, though the large and exacting parish was a serious task upon his strength. Though blessed with strength and vigour, yet in time the strain gradually sapped his health. A day came when the tired body and jaded mind could no longer function.

A considerate people did not fail their Rector in that day of need. He was allowed a year's leave of absence in Europe to recuperate. Much sympathy was evinced during that time of absence. The great Archbishop, in the midst of all his labour, came to Holy Trinity to preach a course of sermons still remembered by those who had the privilege of hearing them. The Cathedral clergy were also untiring in their sympathy and help.

HOLY TRINITY PARISH

VI—The 21st Anniversary



I SUPPOSE that in every department of life anniversaries are observed.

It serves a good purpose. It is a time of retrospect, a season of stock taking. The rush of life is so great, so absorbing, that we are apt to be swept away from our moorings. We must remember that man does not live by bread alone. Even the Latins had a wholesome dictum. *Festina lente*. Make haste slowly, they said. Time spent in reflection, in the sorting of our machinery, in revising our methods, in communion with one another, in prayer for new light and fresh zeal, is not time lost. It is like beginning a new race. Forgetting the past, we press on to new achievements. Chanting, exulting—Excelsior—we shall climb new peaks, capture new trophies.

The Anniversary became a tradition with us. The Anniversary sermon was preached on the Sunday as near the 11th of November as possible. That was the date on which the new Rector was installed in his western charge by the late Archbishop Machray.

Naturally, the 21st Anniversary had a special meaning.

The Parish had obtained its majority, so to



HOLY TRINITY BROTHERHOOD OF ST. ANDREW—1896

Top Row from Left:—MR. WILSON, I. WOOLLCOMBE, F. WORKMAN, H. S. SIMPSON, W. E. GRAY.
 Centre from Left:—W. MADELEY CRICHTON, LISGAR L. LANG, ARCHDEACON FORTIN, ERNEST H. TAYLOR,
 REV. C. C. OWEN, R. D. RICHARDSON.
 Bottom Row from Left:—MR. ROBINSON, R. B. MCELHERAN, W. L. LEFROY and W.M. COOK.



SIXTY YEARS *and* AFTER

speak. It was firmly on its feet. It counted within its rank a large number of the leading families of the City. In the Sunday services, the prevalent note was one of joy and thanksgiving—"Now thank we all our God, with hearts and hands and voices."

The Rector briefly reviewed the salient points of the year that had just run its course. There was always something to stimulate gratitude and awaken hope. The past had brought its mercies. We were conscious of growing power and strength, but the goal had not yet been reached—we were still struggling, still achieving. The future lay before us beckoning to yet greater effort and self sacrifice. The preacher would unfold a fresh programme of activities, pointing out new needs and new methods of achieving the success which was dear to our hearts—and seldom did his suggestions fall to the ground unheeded. It was a united, generous, willing people that worshipped within our walls. With what fervour we chanted the Psalmist's inspired stanza: "How beautiful it is for brethren to dwell together in unity!"

Naturally the main part of the Anniversary was found in the Sunday service, but the social element was not forgotten. The following Monday evening furnished its attractions. Young and old assembled in the Parish Hall gayly decorated for the occasion. A worthy programme of music and addresses was always provided. The various ladies' organizations presided over choice and ample refreshments. It was a scene of merriment and good fellowship. The hum of voices bore clear evidence of the general enjoyment.

But among Anniversaries there are those sometimes of special significance. Thus it happened that the Wardens and Vestry expressed a wish to attach a certain distinction



HOLY TRINITY PARISH

and eclat to our 21st milestone. We had reached our majority, as it were. We had prospered—we had secured a firm footing in the city—we had built a splendid church of stone and of great architectural beauty. It was therefore fitting to set up our “Ebenezer,” and declare that “Hitherto had the Lord helped us,” therefore towards the close of a most pleasant evening one of those charming surprises which had been secretly prepared was enacted. Mr. E. D. Martin, with characteristic energy, had gone among a few of his friends and procured money enough to secure a magnificent gold watch for the Rector and an ample purse of gold for his wife. He was the spokesman for the kind donors. He approached the platform, and with a few felicitous words made both presentations.

The watch bears the following inscription:

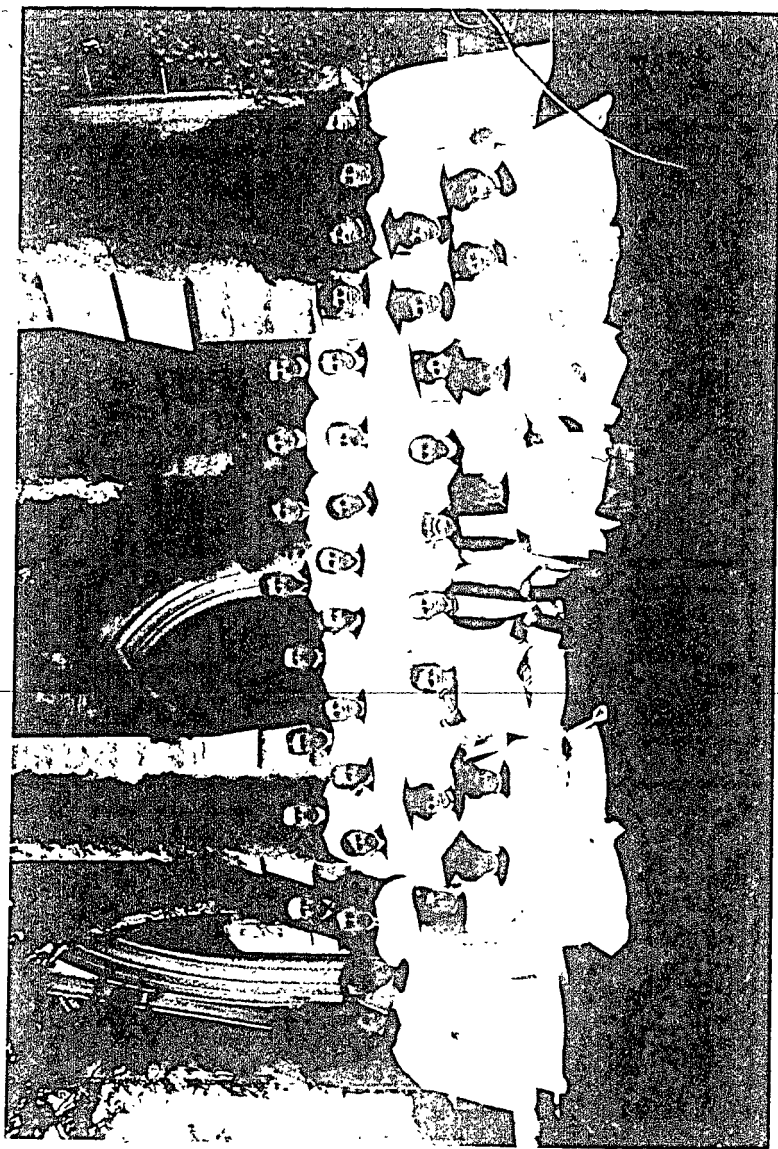
“To the Ven. Archdeacon Fortin, from his Parishioners.
21st Anniversary, Winnipeg, 1896.”

The recipient is very fond of it. It will be his companion to his dying day, a sweet reminder of a kind, affectionate and considerate people.

I need scarcely add that Mrs. Fortin was equally touched with the kindness and generosity which prompted the gift made to her. I must add that in addition to the above, a beautiful oak writing desk was given to her on the same occasion by the Ladies of the Church. The value of this gift was enhanced by the fact that she had always a great deal of writing to do, and till then, that writing had to be done on a simple yet very serviceable deal table.

Thus ended, amid smiles and thanks and general feelings of tenderness, our memorable 21st Anniversary.

“Blest be the tie that binds.”



HOLY TRINITY CHOIR WITH CLERGY, YEAR 1900

SIXTY YEARS *and* AFTER

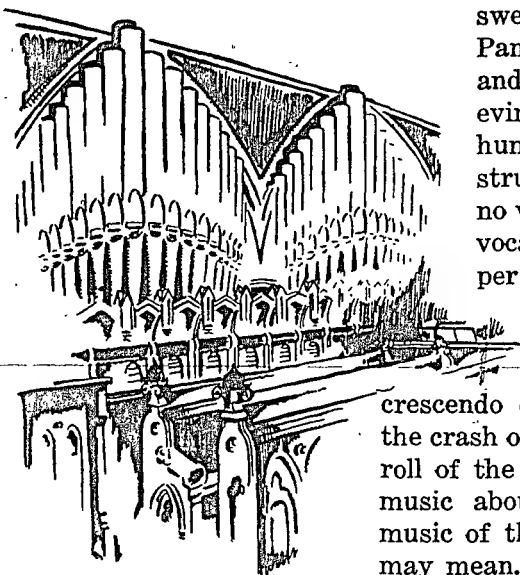
VII—Music

MMUSIC is one of the main adjuncts of divine worship. It is coeval with mankind itself. In the very dawn of their existence, men learned to produce the concord of

sweet sounds. The reeds of Pan, the Eolian harp, simple and rude as they were, still evinced the presence in the human heart of a desire that struggled for expression. And no wonder, for nature itself is vocal with music. The whisper of the zephyr, the gentle sighing of the forest, the murmuring laughter of the brook, the carolling

crescendo of the thrush, as well as the crash of thunder and the majestic roll of the ocean storm—everywhere music abounds. We speak of the music of the spheres, whatever that may mean. No wonder, then, we

repeat, that man, the crowning marvel of creation, should choose this vehicle to voice his thanksgivings to Almighty God, the gracious giver of all His blessings. And be it remembered, the Church is the natural home of music. It is sacred music that is most enduring, most touching, most appealing.



HOLY TRINITY CHURCH,

WINNIPEG.

ORGAN RECITAL

— BY —

* MR. J. G. DUNSTER, *

ORGANIST & CHOIRMASTER.

— ASSISTED BY —

* MR. F. DUNSTER, *

ORGANIST & CHOIRMASTER OF CHRIST CHURCH.

Who will give his first public Organ Performance in Winnipeg, on

Thursday Evening,

JUNE 17th, 1886.

TO COMMENCE AT 8 O'CLOCK PRECISELY.

ADMISSION FREE.

A COLLECTION WILL BE TAKEN UP.

Ladies and Gentlemen attending are respectfully requested to be in their seats at 8 o'clock.

All are cordially invited to attend.

RECTOR.

REV. O. FORTIN, B.A.

WARDENS.

J. M. O'LOUGHLIN, ESQ.

THOS. GILROY, ESQ.



HOLY TRINITY CHURCH, WINNIPEG

HANDEL'S "MESSIAH."

Tuesday & Thursday, December 13th & 15th, 1892.

COMMENCING AT 8 O'CLOCK.

SOLOISTS.

MRS. T. H. VERNER, - Soprano.	MR. GEORGE McALLISTER, Tenor.
MRS. A. H. WADE, - Mezzo-Soprano.	MR. ERIC HAMBER, - Tenor.
MISS KATIE ANDERSON, Contralto.	MR. JAMES D. SCOTT, Tenor.
MISS BELLE ROBINSON, Contralto.	MR. G. H. LAMOTHE, - Baritone.
MISS ANNIE FELLAR, - Contralto.	MR. GEORGE BAILEY, - Bass.
MR. A. F. ANGUS, Bass.	

CHORUS.

SOPRANOS.	CONTRALTOS.	TENORS.	BASSES.
Mrs. C. N. Mitchell.	Mrs. J. R. Fairbairn.	Mr. Walter Hanby.	Mr. C. N. Mitchell.
A. Kirkland.	J. Binghamton.	G. Smart.	Charles Kelly.
B. M. Johnston.	J. Foley.	J. D. Clark.	F. J. Vincane.
A. Jardine.	D. H. Pardon.	W. H. Rooke.	J. Horne.
D. Brundrit.	Miss A. Lawlor.	H. S. Rooke.	J. S. J. McGinn.
A. Pulling.	H. R. Stephens.	J. M. Johnston.	T. Jackson.
J. R. Steen.	M. R. Strachan.	James Ties.	R. W. J. Hague.
J. H. Dutton.	A. Buckle.	James Mawson.	S. J. Rothwell.
J. Allan.	M. Ferguson.	A. Horne.	J. H. Dutton.
A. Harding.	M. Zinken.	R. Eggo.	Rev. Canon Crookes.
W. Grogson.	Y. Fox.	D. S. Manson.	Mr. D. S. Lloyd.
Miss M. Burgess.	M. Lann.	G. Downard.	J. F. Hall.
M. Clark.	A. McLeod.	G. Munroe.	G. B. Slesfield.
S. Law.	Holliday.	H. Ferguson.	A. Grieve.
J. Staal.	M. Patton.	E. Salter.	W. J. Watts.
G. M. Jefferys.	H. Mabbs.	W. A. Bishop.	G. Barrett.
E. G. Fonseca.	P. Cawne.	Sam. Edwards.	C. A. Parker.
A. Burke.	H. Switzer.	Sid. Edwards.	W. E. Peirce.
M. Puce.	A. Horne.	H. S. Stead.	J. R. Fox.
W. Fairbairn.	Mr. George Hanby.	R. Hamilton.	W. Pollas.
A. Peirce.	Chas. Driver.		W. Thurman.
L. M. Leod.			J. W. Briggs.
S. Ferguson.			F. Hargrave.
L. Trump.			G. H. Northington.
E. Mabbs.			F. S. White.
G. Briggs.			
J. Fielming.			
E. Parr.			
J. Percival.			
H. Percival.			
M. E. Innes.			
J. H. Innes.			
J. Horne.			

Organist, MISS LILLIAN MAYHEW.

Conductor, DAVID ROSS.

HOLY TRINITY PARISH

Beautiful and alluring as are the great operas of the Masters, it is undoubtedly in the grand majestic oratorios and cantatas of the Church of God, that the soul is lifted to regions unreached elsewhere. It is on the wings of those divine harmonies that it soars to the empyrean heights of heaven, and there loses itself in communion at the foot of the Throne.

As far back as King David, the service of song in the Tabernacle was one of exceeding beauty. "In the midst are the damsels, playing with the timbrels." The musical talent of the kingdom was brought to Jerusalem. It was divided into 24 courses, each with specific duties, and under the control of skilful leaders. Some of the names have been preserved, Asaph, Heman, etc. Great care was taken in the manufacture of musical instruments, the viol, the harp, the dulcimer, the trumpet. No doubt, the great art which in all ages has ministered so much charm and joy to life, was yet in its infancy. The magnificence and perfection to which it has now risen was a gradual and at times slow evolution. Still all along the line we can trace an almost universal desire to sing and make a joyful noise unto the Lord. That desire was very marked in Holy Trinity from its inception.

Before the Rector arrived in the Autumn of 1875, the Incumbent, Canon Grisdale, no doubt meaning well, extended a general invitation to the congregation to come and join the Choir. It was a move of doubtful expediency. For shortly after his installation, when he went to the Choir practice he was confronted—

NOTE.—It is evident by the sudden termination at this point, that Archdeacon Fortin was unable to continue his memoirs.

SIXTY YEARS *and* AFTER

VIII—Notes from Archdeacon Fortin's Manuscript

Epidemic of influenza—the Rector a victim. Years advancing—strength waning. Spite of three months holiday, Rector thinks resignation advisable. Two reasons:—first, a younger man better for the congregation; second, desire to spend remaining years in calm and meditation.

Completion of forty-two years of service. Farewell sermon on 42nd Anniversary. Sermon was published in pamphlet form by a member of the Vestry and widely distributed.

Presentation of address by clergy. Address written by Dean Coombes, and signed by——

Farewell social:—present, the Archbishop, Mayor, Sir Augustus Nanton, Rev. Dr. Duval, and a large assembly.

The Vestry very generously paid the ordinary salary to the close of the year, and, in addition, presented their old departing Rector with a magnificent purse lined with \$1,025 cheque. Thus was sundered in a scene of affection and goodfellowship a tie of forty-two years' duration, but sundered only in a sense. Not till death can that tie be broken. One's life work can never be forgotten. There were lean years. The Church's life, like all life, is not always plain sailing, but we were united—closely knit together. We were one in our sorrows as well as in our joys,

5

HOLY TRINITY PARISH

and God in His infinite mercy brought us to the haven where we would be.

We had a beautiful Church, fully equipped, free of debt; a large, influential congregation.

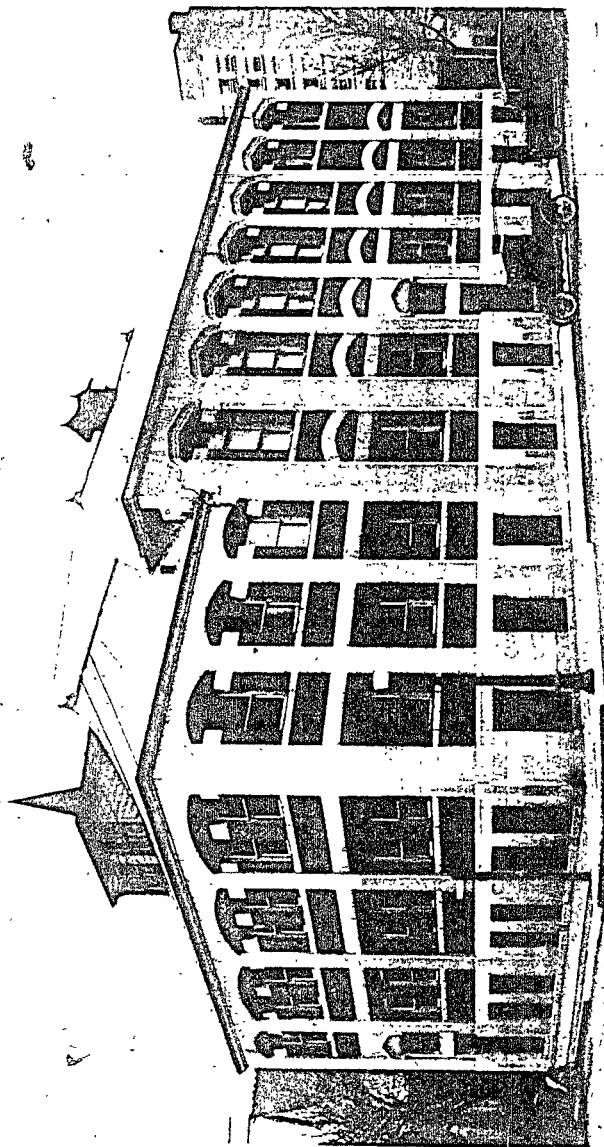
My Curates:

Rev. Alfred Stunden—Rev. Richard Hicks—Rev. J. W. B. Page—Rev. Frederick W. Webber—Rev. Cecil C. Owen—Rev. H. R. O'Malley—Rev. C. W. McKim—Rev. D. T. Parker—Rev. E. C. Burch—Rev. A. E. Ribourg—Rev. Henry D. Martin.

A long list, yet two of them served six years each. It was the policy of the Rector to retain his assistants as long as possible. As a rule, it was a fellowship of perfect harmony. On Monday morning, the programme of the week was drawn up. The spheres of sick and parochial visits were assigned.







TRINITY HALL

SIXTY YEARS and AFTER

IX—Farewell Sermon

By Venerable Archdeacon Fortin, D.D., Sunday, Nov. 25, 1917

1 CORINTHIANS XV.—58.

"Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of The Lord, inasmuch as ye know that your labour is not in vain in The Lord."

What a stirring appeal is here! It is the culmination of a masterly argument. The great Apostle is discoursing on life and the resurrection. As he proceeds he rises to higher and higher degrees of enthusiasm. In vision he beholds the end of the race. It has been long and strenuous. The Christian athlete, with panting lungs and strained muscles, has finally reached the goal. The crown has been placed on his brow—the welcome given—and now, with a great shout of triumph, he exclaims: "Thanks be to God which giveth us the victory."

Such, then, is the background of the text. The past is an earnest of the future. "We have heard with our ears, our fathers have declared unto us the noble works that Thou didst in their days and in the old time before them."

The Lord is a sure refuge. He has mightily delivered our fathers. The Lord is a man of war. He has brought to nought the armies of the aliens.

Therefore, my beloved brethren, if that be so, "Be ye steadfast, unmoveable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in The Lord."

The text naturally falls into three divisions:

First, we thank God for past achievements; secondly, buoyed up by well grounded assurance, we continue steadfast and unmoveable in the present; and, thirdly, we do this because we know that nothing done for God is ever lost—that he is able to keep that which we have committed unto him against that day.

And now, my brethren, standing for the last time officially in this pulpit, what more can I say to you than what is contained in the text? What better message can I bring to you?

For us, the past has been one of victory. My long ministry of forty-two years in this church began with the opening of the last quarter of the nineteenth century—the most remarkable and fruitful century in the annals of the world. The vast territory which forms the brightest gem in the treasure of the Empire, had just been acquired by the Crown. The keen vision of statesmen had discerned its illimitable pos-

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sibilities. A new world was opening up. A new Eldorado had come into view. All eyes were turned to the west. Here was a field of infinite promise for the exploits of strong and vigorous spirits. A steady and increasing stream began to flow into it. Evidences of enterprise and prosperity were noticed on every hand. Growth was phenomenal. Railway magnates, great corporations, keen speculators, ambitious merchants, were quick to discern the glorious heritage which was beckoning to them. They came, and results justified the foresight.

But the Church did not lag behind. Obedient to the Divine command, she plunged into these northern solitudes with the message of the Angels: "Glory to God on high, on earth peace, goodwill to men." Houses of worship were built, schools opened, and all the activities of the Church inaugurated.

I cannot undertake now to trace its life from the beginning. Suffice it to say that the beacon of light then planted has steadily increased in volume until its radiance has penetrated to the most distant regions of the great North-West.

The moving spirit in all this glorious evolution, the master hand to control it and give it shape was undoubtedly the late Archbishop Machray, who had been already ten years Bishop of Rupert's Land when I arrived in 1875.

Majestic and commanding in mien, with a keen and penetrating eye, yet withal kindly and gentle, he had a wonderful personality. A man of few words, but quick to notice every genuine effort and loyal service in the men around him—sparing of praise, but always imparting the word of commendation and encouragement where it was deserved.

Such was the great prelate who welcomed me on my first arrival. I immediately felt that it was a privilege to labour under such a leader. He had come at a most opportune time. The future was big with possibilities, and God, who always prepares the needed instruments for his great purposes, had brought to these vast regions a man of indomitable energy, of rare mental gifts, of deep insight into most complex matters, of wonderful tact and judgment in dealing with men.

The present condition of the Church in the Dominion is an imperishable monument to his sagacity and prudence. He has left us the imposing line of dioceses stretching from Keewatin to the Yukon. He laid the foundations of the magnificent educational system of which we are so proud in this country. He created our school of the prophets at St. John's College, endowing some of its chairs with his precious economies. He bound together in corporate life the scattered units of diocesan organization throughout the Dominion—and thus the General

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Synod was born, the source and centre of all co-related Church activities from the Atlantic to the Pacific.

My brethren, there is not in the annals of missionary labours a more fascinating and alluring story than that which forms the basis of what has expanded into the autonomous Canadian Church, with its twenty-five dioceses, its great board of missions, domestic and foreign; its vigorous and ever-growing Woman's Auxilliary; its Sunday School commission; its legislative powers, which in its revised Prayer Book and in the compilation of its splendid Hymnal for universal use within its borders, are ever tending towards greater and deeper unity of action.

Associated in the early days with Archbishop Machray, the great master builder, was Bishop Grisdale, my immediate predecessor in the incumbency of this parish. After a long and faithful service in this diocese and as Bishop of the neighboring diocese of Qu'Appelle, it is a pleasure to find that his interest in the church which he served so well in the past is as deep as ever, and that his ripe experience and wisdom are always available in all matters of deep import that may confront us.

In that little band were also found the late Bishop Young, the late Venerable Archdeacon Cowley, the late Déan O'Meara, and the present Archbishop, then a young man, just ordained, but giving, even at that time, promise of a brilliant career, which subsequent years have amply justified.

Oh, the brave and glorious days of old! My thoughts often fondly revert to them. We were all so united, so hopeful, so optimistic. We were all doing our best, eagerly watching for opportunities, breaking fallow ground, planting beacons of light wherever we could—welcoming the strangers, shepherding the people, training the young, fostering education, feeding the ministry with recruits prepared in our own schools of learning.

And thus the years sped on happily. We gloried in being pioneers, all hardships were borne cheerfully. The western idea grew into tangible shape, around which men loved to rally. Our thoughts soared and expanded; our vision took a wider range. Although greatly isolated, although busy with the absorbing concerns which are inseparable from new settlements, we looked with longing eyes to the rock from which we were hewn; our hearts could not forget the hallowed ties which bound us still to the dear ones left behind; we stretched eager hands towards them, and in time the distance was bridged over. Union was consummated—the line of demarcation between East and West was obliterated. The church became one in practice as well as in theory, having the same aim and purposes, the same outlook, the same plans and methods of operation.

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In all this Holy Trinity bore its part. We enjoyed many blessings, many men of distinction and great ability joined our ranks. We had great wardens, great vestrymen—men of singular devotion and singleness of eye, some of whom, as the city expanded, gradually transferred their allegiance to other churches, but for them we have never ceased to have feelings of regard and gratitude.

Our lot was that of all mankind; it was not unbroken sunshine; we had seasons of cloud and stress. At times we joined in the strains of that touching hymn:

“When our heads are bowed with woe,
When our bitter tears o’erflow,
When we mourn the lost, the dear,
Jesus, Son of Mary, hear.”

We have known fear and anxiety. We have said with the Psalmist: “My steps had well-nigh stopped.” We remember when the light of our eyes was removed and the world was left as a great blank before the sorrowing traveller. Then it was that, standing on the verge of a great precipice, the weary and desolate pilgrim heard the reassuring voice of Jesus: “Fear not, only believe.” And we were sustained—the great promise was fulfilled: “As thy days, so shall thy strength be.” Therefore, to-day, as we survey the past, we utter the Apostle’s words of triumph, “Thanks be to God, who giveth us the victory.” In faith we sing:

“So long Thy power hath blest me, sure it still
Will lead me on,
O’er moor and fen, o’er crag and torrent, till,
The night is gone.
And with the morn those Angel faces smile
Which we have loved long since and lost awhile.”

But the victories of the past must be a spur to the present. This is the Apostle’s exhortation: “Be ye steadfast, unmoveable, always abounding in the work of the Lord.” My brethren, it is easy enough to begin to tread along the path when it is smooth and strewn with roses, when friends abound and the horizon is bright and alluring. But experience teaches us that no one travels long here below without encountering the thorns and briars, the pitfalls and sharp cutting stones with which the road is beset. It is then that we must set our faces like a flint, and armed with steadfastness continue the struggle to the end.

The young soldier, blithe and gay, full of fire and ambition, dons his uniform with smiles; with steady step and head erect he marches to the front at the sound of martial music. Pleasant dreams of victory

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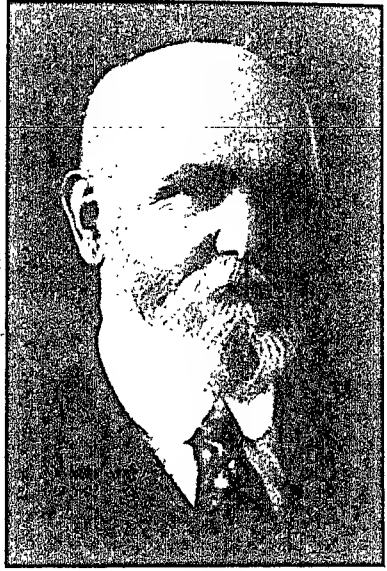
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W. R. HOWLAND
Sexton, 1885-1918



W.M. DOMENEV
Sexton and Secretary—1928

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float in his mind. He hears the plaudits of admiring multitudes. He goes forth in defence of King and Country. He is happy. But alas! The other side of the shield will soon be revealed. Long and exhausting marches, and wet and cold—sleepless nights in foul trenches with bursting shells all around—weariness, disease and wounds, out there, far away from the tender ministries of mother and sister. Ah! In that extremity it is only steadfastness that can buoy up our soldiers and keep them true to the flag.

Oh! Steadfastness, one of the peerless virtues in the Christian character—so rare, so difficult of attainment. Shall we not seek it? Shall we not pray for it? We need it always—everywhere.

The most common expression now is "Win the War." We must have a "Win-the-War" cabinet, a "Win-the-War" parliament—we have "Win-the-War" associations of all kinds. And believe me, what will win the war is steadfastness and unwavering tenacity. There are people who begin well but after a time fall away. Lacking courage, devotion, steadfastness, they say as a salve to their conscience: "We have done enough."

"Done enough!" NO. Not so long as victory is not fully achieved.

Jesus had not done enough so long as sin was not fully expiated. It was not until he had shouted out the triumphant "It is finished," and given His life upon the cross that he had done enough. Let us follow His steps always. Let His spirit animate us in the struggle which involves the maintenance or fall of all we hold most dear—liberty, civilization, the Gospel itself. Yes, we must be steadfast and quit ourselves like men as citizens of the greatest Empire the world has ever known—but more than all, we must be steadfast in our loyalty to the King of Kings.

Moreover, we must be unmovable. I plead for stability. We specially need warning in this regard. People are easily moved from their anchorage in these times. There are so many "isms" springing up continually—so many little "Bethels" with their strange doctrines and practices. The unwary, the unstable are caught by these various currents until they are swept into a quagmire of unbelief far away from the Lord Jesus Christ, and left there wandering aimlessly in a maze of teaching which is quite another gospel than the one which was preached of old by Jesus and His Apostles.

My brethren, it is in the pure word of God that the work of this Church has been erected from the beginning. During my entire ministry it has been my aim—amid many infirmities, no doubt—to present unto you the simple Gospel in its fullness, omitting nothing that I thought would be profitable to you.

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I have not shrunk from warning and rebuke. I have not sought popularity at the expense of fidelity. Whenever I have discerned threatening danger to our beloved Zion, I have endeavored to warn you against the lurking and insidious evils that menace the souls of men.

I pray you, be stable, unmoveable. Beware of the frivolous novelties with which designing men try to entrap their neighbors for the sake of gain. Cling to the form of sound words in which you have been built up. Be trustful, be patient. If called upon to pass through seasons of suffering or trouble, do not forget your best friend, the Saviour Jesus Christ, and give your adhesion to the many forms of belief that spring up from time to time.

Only Jesus and His Word will abide. Spiritualism, Mental Healing, New Thought, Russellism, Theosophy—all these are so many devious paths that lead away from Christ and His Gospel. Shun them, my brethren, shun them, if you desire peace and safety. Be steadfast, unmoveable, always abounding in the work of the Lord. In our dear Church you will find all that your soul may desire—delectable fields for the exercise of your love and devotion.

Oh, my brethren, I commend unto you the various avenues of service which we have developed within our borders. Here is ample scope for your energies. Let it be your aim to abound in your service. Let your spiritual life flow at high tide. No half-hearted work ever ministers joy to the soul. Luke-warmness is abhorrent to God. We must be wholly consecrated—all aglow with love—fervent in spirit, serving the Lord.

This we must do, forasmuch as we know that our work is not in vain in the Lord. We know in whom we have believed. That he is a faithful Creator—that He is a rewarder of all that diligently seek Him.

Moreover, we know that not only shall we thus secure peace for ourselves, but shall also draw others into the fold. Our example will not be lost. A light that is set on a candlestick lighteth everyone that cometh into the house. No one liveth or dieth to himself. It must be our aim so to live that at the last day we may be able to say: "Lord, here I am, and the souls which Thou has given me."

I have done—I must close.

My dear people—my dear old Church, it only now remains for me to say farewell to you. Oh! I love these walls! How often I have come here in the twilight to be alone with my thoughts and muse of the

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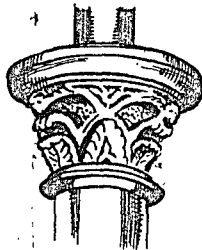
past. The sadness of the Psalmist comes over me at times: "If I forget Thee, O, Jerusalem, let my right hand forget her cunning."

Here I have practically spent my life—I therefore commit this sacred deposit into your hands. Be faithful to the Church which we have built up together—never forsake her. Let this be a strong and united congregation working out the will of God towards you. I will be back in the Spring. Perchance I will officiate in this church again. I want to see you all here when I come back. I would be sorry to miss any of you. I charge you to be faithful to the Church. Let not her prestige ever be dimmed. Let not her light ever wane. Let not her glory ever be forgotten.

Winnipeg will be a great city. Holy Trinity must have a great future. It must be a beacon of light for future generations. Great fortunes will be made here. Let a portion of this wealth be consecrated to the Church and form an endowment, a secure foundation for the maintenance of the Gospel here in perpetuity.

I do not know who shall be my successor. You will choose wisely. Let him be a man of God holding the faith of Our Lord Jesus Christ in all its Evangelical simplicity and fullness. And when you have selected him, stand by him in love and loyalty, with fervent prayer and sympathetic support.

The shadows are lengthening. I know not how long I may continue in this tabernacle. But of this be assured, that in all my declining years, no joy will be sweeter than that which will spring from the abounding prosperity of the Church which will ever be enshrined in my inmost heart. FAREWELL!



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X—Margaretta Elizabeth Freer Fortin

THOSE who are familiar with the story of the Church of England in Western Canada will readily acknowledge how much of its success is due to the labours of devoted women. One who had travelled over nearly every section of this extensive diocese, as it was thirty years ago, was once heard to say, at an annual gathering of the Woman's Auxiliary—"I am not exaggerating when I say that, but for the whole-souled devotion and wonderful activities of churchwomen, the faith of the Anglican Church would, humanly speaking, have died out in many a western parish." In the pioneer days of Rupert's Land, the men of a community were so entirely taken up with making provision for the temporal wants of themselves and those dependent upon them, that they found very little time that they could devote to the activities of church life.

One has only to recall the names of Mrs. S. P. Matheson, Mrs. Grisdale, Mrs. Fortin, Mrs. J. J. Roy, Mrs. McFarlane, Mrs. McElheran and Miss Millidge, and many other members of the W.A., in order to get some idea of how much churchwomen have done, not only for the carrying on of church activities in home parishes, but to inspire and encourage, and help those working in Canadian and in Foreign mission fields.

No account of the history of Holy Trinity Church, Winnipeg, would be complete without a reference to the truly wonderful work of Mrs. Fortin, the beloved wife of the Vener-



MARGARETTA ELIZABETH FREER FORTIN

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able Archdeacon, the greater part of whose ordained life was given to the upbuilding and consolidation of the Parish of Holy Trinity. She was young and full of enthusiasm when she first came to Winnipeg, and, throughout her whole life she gave herself unreservedly to the work of Christ and His Church in the West. She was a woman of refined and cultured tastes, and along with that was possessed of rare executive ability. Her sanity of judgment and sanctified common sense, her clear-sighted vision and masterly grasp of details, her warm sympathy and happy way of expressing it;—all these were assets of no ordinary kind.

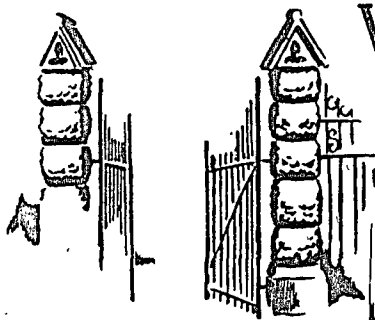
To her personal friends she was a tower of strength in a time of trial or perplexity, and nothing was a trouble to her, if she could be the means of shedding rays of sunshine and happiness where such were needed.

Her marvellous capacity for work and her orderly methods were a splendid lesson to those who took up her work when she was called to her rest.

Truly, Margaretta Fortin was a mother in Israel.

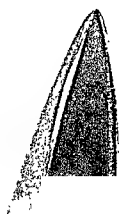
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XI—Subsequent Years



WITH the departure of the Ven. Archdeacon Fortin for California, the parish of Holy Trinity was placed in what appeared to be an almost unprecedented position. Never within the memory of the great majority of its members had there been any other Rector than the esteemed clergyman who had just retired from that position.

The Great War had made serious inroads into the ranks of outstanding churchmen, which materially added to the difficulty of selecting a suitable successor. There being no disposition to hurry, it was essential that the church be left in good hands during the somewhat lengthy interim that was bound to follow. To this charge, the Rev. Henry D. Martin, the Archdeacon's former assistant, was appointed, assuming his increased responsibilities as curate-in-charge. When Mr. Martin's coming to Winnipeg was being discussed some eighteen months before, letters reached the Vestry stating, among other things, that the prospective curate was a good visitor, and that his visits were welcomed by both young and old. Certain it is that, under Mr. Martin, the members of the church were held well together until the appointment of a permanent Rector, while the Sunday School nearly doubled its attendance. The financial position of the church, on the whole, also appears to have been good.





REV. W. J. SOUTHAM, B.D.

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At this period, through the energy of one of the members of the church, a Layman's Committee of Holy Trinity Church was formed. Through its agency rooms in the Parish House were decorated and finished at its own expense, affording facilities for reading, writing, physical exercise and sociability amongst the younger men of the congregation. While this was primarily intended for the benefit and pleasure of returned soldiers, a cordial invitation was extended to all who cared to avail themselves of these privileges.

As the result of a good deal of hard work on the part of the committee appointed to deal with the selection of a new Rector, the name of the Rev. Walter J. Southam, B.D., of All Saints' Church, Toronto, was in due course placed before the congregation, and the recommendation being endorsed, Mr. Southam arrived to assume his duties in the autumn of 1918. Hardly had he reached Winnipeg when all the churches in the city were closed for seven weeks in consequence of the outbreak of the influenza epidemic. The war, however, at this time was happily ended, so that the prospects for continued church work were good as soon as it could be resumed.

Outstanding among the activities of the following years were the special services attending the celebration of the arrival in this western land, one hundred years before, of the first representative of the Anglican Church — the Rev. John West, of the Church Missionary Society in England. There were representatives from every diocese in Canada, as well as from the Mother Church in the Old Land. Holy Trinity Church was the centre of most of these gatherings. This took place in October of the year 1920.

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Earlier in the same year the nation-wide and church-wide Forward Movement had been inaugurated, primarily spiritual in its motive, but embodying a financial effort as well. Holy Trinity Church exceeded its allotment, and subscribed over \$22,000. The Diocese of Rupert's Land was asked for \$180,000, and raised \$210,000. The Anglican Church in Canada was assessed at \$2,500,000, and contributed \$3,500,000. The gratifying result in our own parish was largely due to the enthusiastic manner in which the campaign was conducted by an ex-warden, Mr. J. C. Macnab, who had always been known as a friend of missions.



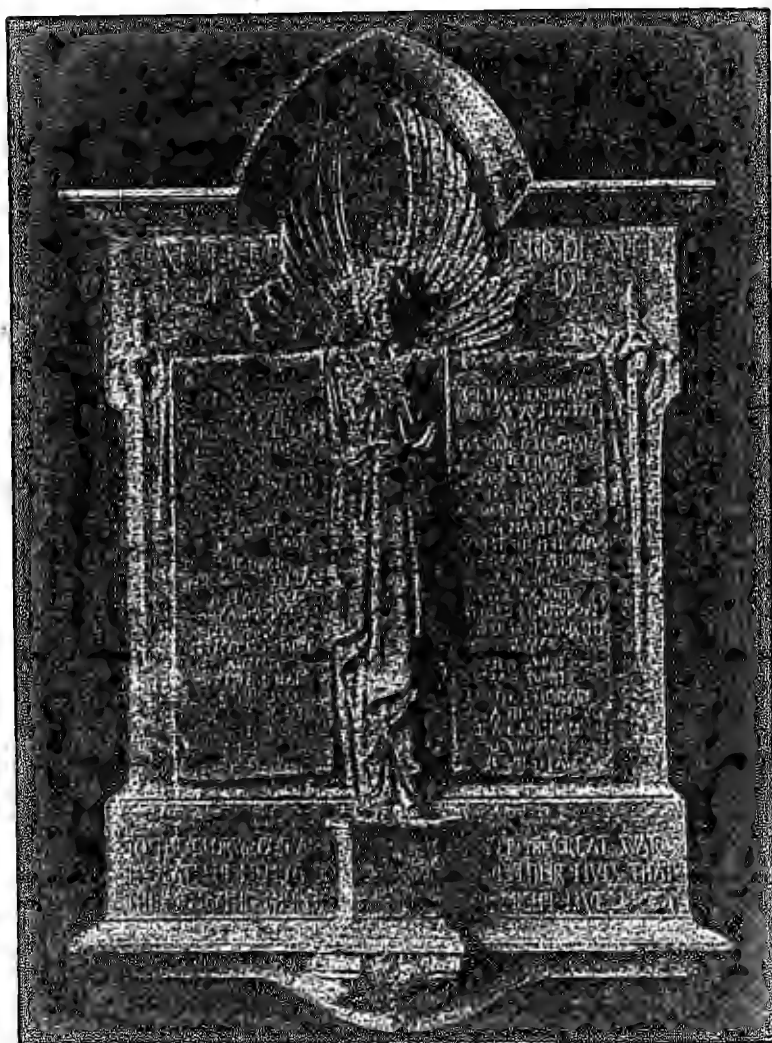
This eventful year appears to have closed with a Go-to-Church Campaign in November. The Rector records large congregations on Sunday nights, of which fully two-thirds were men. At this time the number of khaki-clad worshippers was one of the features of the evening service, although the men usually predominated in the morning as well.

In the following year, on November 13th, 1921, in compliance with wishes expressed at the last annual meeting, a Special Commemoration Service was held, during which a beautiful War Memorial Tablet was unveiled in memory of the brave sons of Holy Trinity Church who fell during the Great War. From the first the parish had

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been quick to respond, and had given without stint of its best. In the year 1917, an Honor Roll in the church contained the names of 350 men—some already fallen, others prisoners of war, quite a few of whom had received medals for distinguished service. When the extent of the sacrifice was made known, the permanent memorial was erected, and the names of those who did not return were set in bronze in that sacred shrine where their hearts had first been “set to obey His commandments.”

During this year the church suffered two great shocks. The first was by the death of Miss Margaret Johnston, one of the oldest members and most devoted workers. Notwithstanding certain limitations, her labour of love was prodigious, and her will to work to the last, indomitable. The second was a tragedy. Seldom had such a pall of gloom descended upon the whole church as that which settled upon it when, on August 13th, the newspapers announced the death by drowning, of its Organist and Choirmaster, Mr. Cyril F. Musgrove. Strongly recommended by Mr. Tertius Noble, Mr. Musgrove had but nine months before arrived from Scarborough, England, and had more than fulfilled the highest expectations. A Christian gentleman, he had, by his sincere and sympathetic co-operation in everything that affected the services of the church, endeared himself to all, and the heart of the whole congregation went out to the young bride who returned to England. His stay in



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NAMES INSCRIBED ON WAR MEMORIAL

O. J. ARMSTRONG	WM. KIRKHAM
J. W. BEACH	DOUGLAS A. LEAMAN
CHARLES S. BELCHER	W. LEE
LESLIE K. BELCHER	EDWARD C. LOWMAN
CLEMENT S. BURNETT	H. LOCKHART
GEORGE W. BURNETT	JAMES MACNAB
E. J. BOYNES	C. B. MANSON
A. BARKER	W. D. MILLICAN
F. R. CUFFLEY	A. MARTIN
ELMBER CRAVEN	ERNEST D. H. McMEANS
P. DETMOLD	MOWBRAY M. PERDUE
NURSING SISTER A. ST. CLAIR DAGG	F. H. POPE
W. A. DAWSON	J. A. R. RAJOTTE
CECIL A. FALLS	ALLAN J. RICHARDSON
FREDERICK J. FISHER	J. FREER RICHARDSON, M.D.
A. GEORGE	F. SEAGER
WILFRED E. HAM	H. F. SWAN
J. H. HOLMAN	W. J. SWAN
EDWIN L. ROWELL	WALTER J. TURNBULL
A. L. JACKSON	A. THORNTON
S. E. JONES	H. A. C. WALLACE
W. KELLY	J. WOMBRON
	H. WHITELAW

HOLY TRINITY PARISH

Winnipeg was brief, but the impression he made was profound. In each of these cases a suitable memorial was erected in the church, and their noble examples live on.

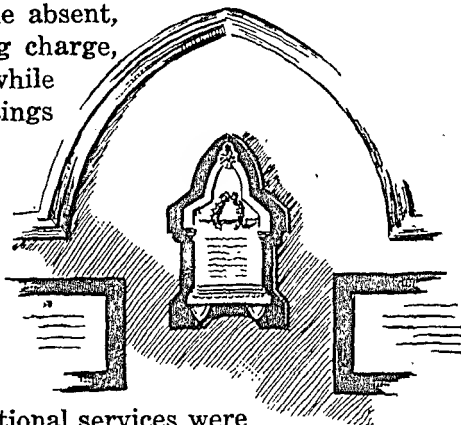
Through all these experiences of sunshine and shadow, the work of the church went on, though the changing character of that work was growing increasingly apparent. Holy Trinity was fast becoming a "down town church." Taxation, increasing by leaps and bounds, was becoming entirely abnormal, and a heavy burden. Ornamental lamps, quite naturally desired by surrounding business interests, were placed in front of the church, and became an added charge. In the year 1923 the Mission apportionment was increased to \$4,059, which apportionment, however, was paid in full. Although this was not always the case, the church never failed to make a creditable response, while trying to adapt herself to changing conditions.

It was with the object of maintaining one strong woman's organization in the church that, in 1925, the Ladies' Aid, which for many years had worked independently, amalgamated with the Woman's Auxiliary, a consummation which was happily effected by the unanimous vote of both bodies. During this period, under the guidance of the Rector, all the different departments of the church work were carried on, including Boy Scouts, Wolf Cubs, and others too numerous to mention, to say nothing of daily services during Lent and upon other important occasions. Throughout it all, Archdeacon Fortin maintained a keen and unvarying interest, evinced by frequent visits to the parish,

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extensive correspondence while absent, and on one occasion by taking charge, full of his old time vigour, while the Rector was attending meetings of the Christian Men's Federation in London, England.

The Church Choir is always referred to in terms of unstinted praise. Under the talented leadership of Mr. Hugh C. M. Ross, who succeeded Mr. Musgrove, and later of Mr. Douglas Clarke, the rich, devotional services were maintained. Divine worship, and the beauty of that worship, have always been the keynote of the services of Holy Trinity Church, and the aim has ever been to make those services rich, devotional and congregational to the last degree. This high ideal having once been set, the heartfelt gratitude of the congregation was earned and expressed with unfailing regularity. The choir was composed of ladies and gentlemen who maintained a standard, possible only to those who put their souls into their work without thought of remuneration or praise, and with not a little self-denial. Through all the varying phases of the church's history during these years, this great service was rendered. Their earnestness and sincerity of purpose seem to have reached a climax in the year 1924, when, with reference to the Musical Competitions, they are spoken of as having gone from victory



Holy Trinity Church

WINNIPEG, MAN.

REV. C. CARRUTHERS, M.A.

Rector

HUGH C. M. ROSS, B.A., F.R.C.O.

Organist

The Requiem

AN ORATORIO

BY W. A. MOZART

GOOD FRIDAY, APRIL THE 15TH, 1927

AT 8.30 P.M.



SOLOISTS

Mrs. A. H. SHAW, Soprano

Mr. ERNEST METTROP, Tenor

Mrs. BURTON L. KURTH, Contralto

Mr. A. THOMSON HAY, Bass

At the Organ..... HERBERT J. SADLER, A.C.C.O.

Conductor..... HUGH C. M. ROSS, B.A., F.R.C.O.

Holy Trinity Church

WINNIPEG CANADA



VESPERS

FRIDAY, FEBRUARY 4th, 1927

5-15 p.m.

— CONDUCTED BY —

THE VERY REVEREND THE DEAN OF WINDSOR

DR. A. V. BAILLIE, C.V.O., F.R.S.P.

THE REVEREND EDMUND H. FELLOWES, M.A., Mus. Doc.

MR. SYDNEY H. NICHOLSON, M.V.O., M.A., Mus. Bac., F.R.C.M.

THE CHORISTERS OF WESTMINSTER ABBEY

THE GENTLEMEN OF HIS MAJESTY'S FREE CHAPEL OF
ST. GEORGE'S CHURCH

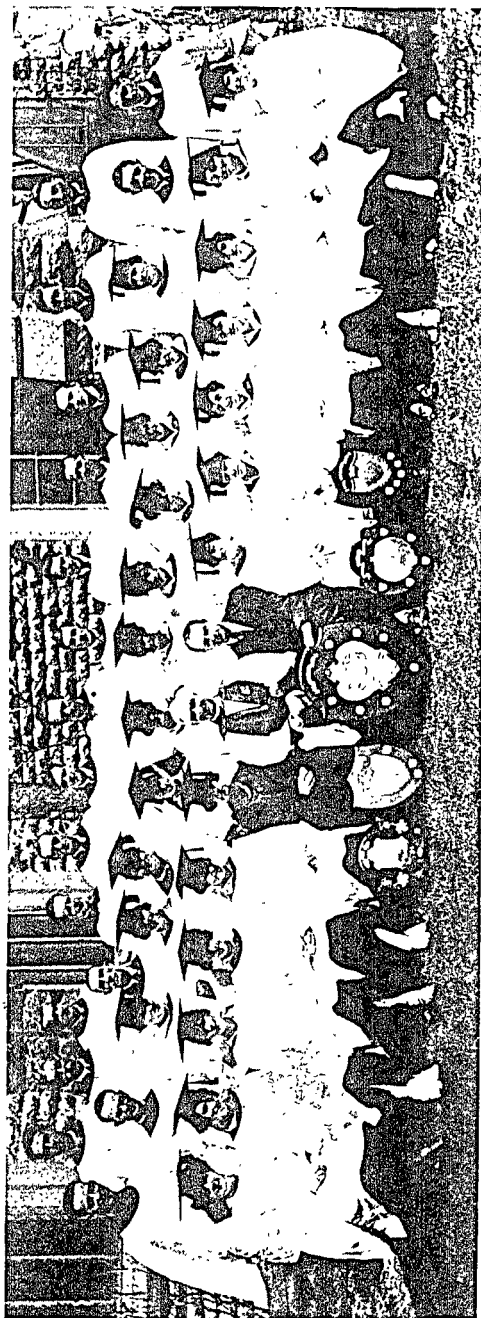
His Grace The Archbishop of Rupert's Land, Primate of all Canada, being present.

HOLY TRINITY PARISH

unto victory, and obtaining the highest standing of any choir in the city.

After nearly eight years of strenuous work the Rev. W. J. Southam resigned his charge in the summer of 1926 and the beginning of October found the Church again without a Rector. The Rev. F. Wilkinson, of Toronto, was appointed by the Archbishop to take temporary charge and a committee immediately formed to deal with the matter of obtaining a successor. Although between that time and the end of the year the members of this committee were unremitting in their labors, they were without success. Early in the following year, four gentlemen were sent on a mission to investigate the possibilities of obtaining a clergyman from the West, and these four gentlemen returned enamoured of the same prospective Rector. Such agreement was bound to be followed by an enthusiastic unanimity at the congregational meeting which followed, and on the first day of April, 1927, the Rev. Canon Carruthers, M.A., of Holy Trinity Church, Edmonton, arrived in Winnipeg to become the Rector of Holy Trinity Church here. From the very moment of his arrival he was received with a genuine and hearty welcome; and in a very short time, by his kindly manner and lovable disposition as also by the efficient ordering of the services of the Church, he had won the hearts of his people. On the first anniversary of his arrival in Winnipeg, the wardens and vestrymen attended an early celebration of the Holy Communion, and it was arranged that succeeding anniversaries of Mr. Carruthers' coming to Winnipeg be observed in this manner.

The formation of a Parish Guild was an event of this period. Having started with much enthusiasm and with the strong approval of the Vestry, it has already accom-



HOLY TRINITY CHOIR WITH RECTOR—YEAR 1927

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plished much good work and has materially assisted in the financing of the Church.

Perhaps the first outstanding thing to be accomplished under Mr. Carruthers' Rectorship was the starting of the Endowment Fund. It had long been felt that, desirable and necessary as this was from a local standpoint, the preservation of such a church fabric would be a boon to the whole of Western Canada. By this time, the supreme concern of those who were charged with the burdens of office was the next generation. It was quite apparent that the young people of older lands have a certain advantage over their compeers who live in cities, which are, by comparison, scarcely past the scaffolding period. As they walk in and out among their magnificent cathedrals, they must realize that whatever they may or may not think about God and religion, their fathers and their forefathers thought a great deal about both. They were glad to give freely of their wealth, and they erected these piles of architecture when, without our present day facilities, materials were harder to obtain, work was more difficult to perform, and such projects usually occupied an almost interminable time. It was with the desire to preserve such buildings as we have and, in particular, to bequeath to the next generation a church so rich in historical association, that the Endowment Fund of Holy Trinity Church was started by a cheque for \$1,000 from Mr. T. Cuthbert Anderson, given in memory of his father, Mr. T. A. Anderson, for many years a faithful member of the congregation.

HOLY TRINITY PARISH

The Church was now making good progress. There was one cherished hope that was shared by all, and that was that its venerable founder might be permitted to visit his beloved Church again and share with the present Rector in the conduct of at least some of its services. This, however, was not to be.

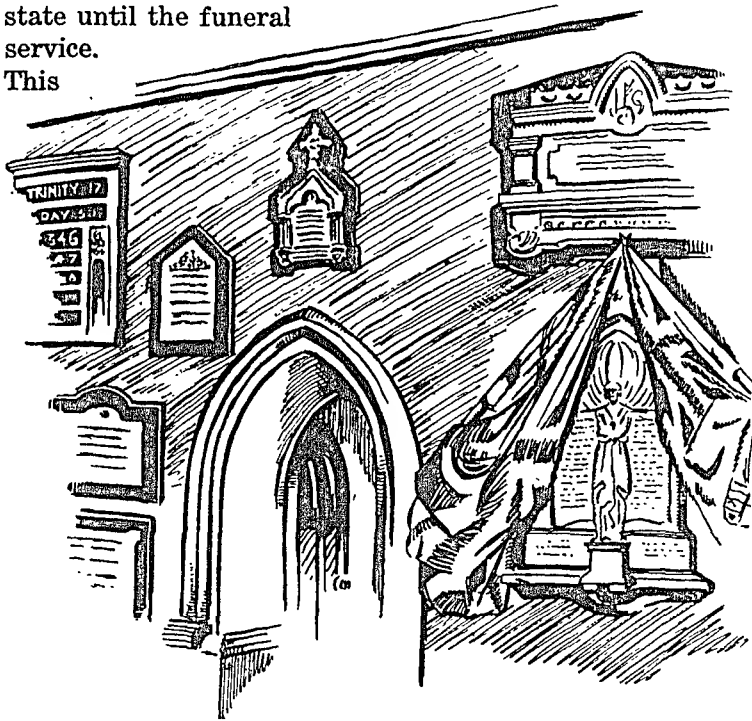
It was in the fall of the year that the Archdeacon assumed his rectorship; it was in the fall of 1917 that he laid it down after an incumbency of 42 years, and it was on October 4th, 1927, that word came that he had passed away in California. Only a few days before the autumn leaves had been swept away and burned, while the trees stretched up their bare, black arms to heaven. They had left their monuments where they had lived and not where they had died. How strikingly true this was of the late Archdeacon was now made known to many for the first time. Besides his work in connection with Holy Trinity Church and parish, it was learned that on the St. Francis Reserve, in the Province of Quebec, there still stood a magnificent church and rectory which were built through his effort. Subsequent to this, in the year 1870, he had also been influential in the founding of St. Jude's Church, Montreal. Of his work in the City of Winnipeg, outside the limits of his own particular calling as, for instance, in connection with the Bible Society, and in the founding of the Winnipeg General Hospital, time would fail to tell.

The body arrived in Winnipeg during the night of Friday, October 7th, and was on the following day, removed to the main auditorium of the Parish House, where it lay

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within sound of the Sunday services, a special memorial service for the Sunday school being held in the afternoon. On the following day the casket was placed in the church and the body lay in state until the funeral service.

This



service was attended by most of the clergy of the Diocese. Favorite hymns were sung from the hymn book which the Archdeacon himself had helped to compile. The Arch-

HOLY TRINITY PARISH

bishop's address will be found elsewhere in this record. After a service which none who attended it will ever forget, the casket was borne from the church between double files of choristers and clergy. At the cemetery the cortege moved between the assembled lines of the faculty and students of St. John's College, and with the committal at the grave by the Archbishop, the ceremony was brought to a close.

At a meeting of the Select Vestry, held on October 17th, the following resolution was adopted:

"That this Vestry desires to place on record its deep regret at the passing of the Venerable Archdeacon Fortin and to express its sincere sympathy at this time with the members of his family. It regrets its inability to place on record any adequate appreciation of the great work accomplished by the late Archdeacon in the erection of Holy Trinity Church and in the development of the parish during his forty-two years' incumbency. Having regard also to the untiring service rendered by him to the community at large, it can only express its profound admiration of him as a citizen, a pastor and a man."

We close this chapter with a last word from our beloved friend. Remembering his intense love for his church and his ever deepening interest in the minutest details which affected the character of her services, one is reminded of the words of a great scholar. Referring to the possible activities of those who have passed beyond the veil, this writer says: "Their loves of earth persist; and most

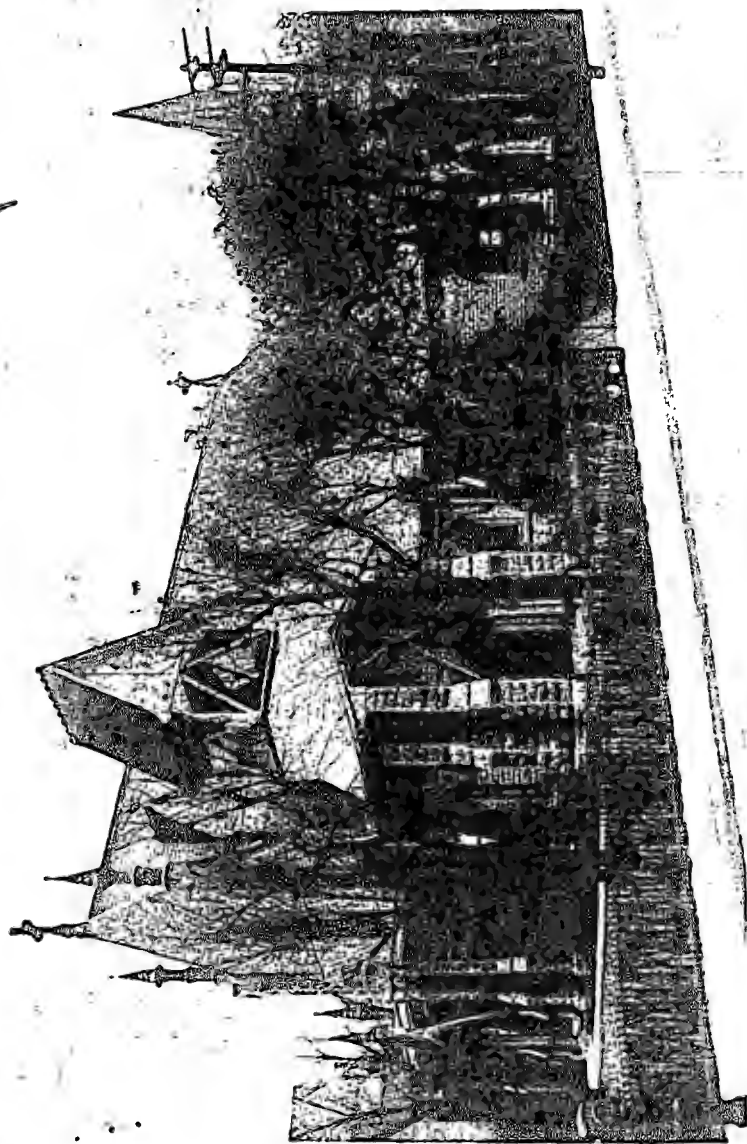


of all those highest loves which seek their outlet in adoration and worship. From their step of vantage ground in the Universe, at

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least, they see that our feeling after God is good. . . . We are to them but as fellow travellers shrouded in a mist." As life rolls on the Communion of Saints becomes a reality. But two months before he died, while still able to wield his pen, the Archdeacon wrote: "Naturally, I feel the deepest interest in my old church. . . . Make the old church a glory in the land. Surely its prestige and history are worth preserving."





HOLY TRINITY CHURCH, YEAR 1927

SIXTY YEARS and AFTER

A Tribute to Archdeacon Fortin

By the Primate

(From "The Canadian Churchman," Oct. 27, 1927)

The funeral of the late Archdeacon Fortin was a wonderful tribute to the man. The church was filled to overflowing, and there were many outside who could not get in. The musical part of the service under the direction of Mr. Douglas Clarke was beautifully rendered.

Archbishop Matheson spoke as follows:

"It is not customary at a funeral conducted by the Church of England to have any address. It has been suggested, however, that an exception should be made on this occasion, and that it would be fitting for me, as Bishop of the Diocese, to pay a brief tribute to the great Churchman whom we are committing to-day to his last earthly resting-place.

"It is not too much to say that few citizens, if any, made a greater and finer contribution to the religious and social life of Winnipeg than did Archdeacon Fortin. Coming here in the early, and therefore formative days of the young City of Winnipeg, in 1875, he exerted a profoundly important influence for God and for good. If we ask what were some of the secrets of that influence, there are many answers to be given.

"In the first place, his was a strong personality. He was a man of definite convictions. He had thought out for himself his views on what he considered the vital things of life, and he stayed with them unswervingly. He was no time-server. He never camouflaged. He was outspoken, downright and absolutely straightforward. I can recall him in my mind's eye when he stood up in Synod and other church meetings, even if he stood alone, in his advocacy of what he thought was right, how he stood unflinching. Athanasius-like, he was unafraid, even if it were a case sometimes of Fortin *contra mundum*.

"In the second place, he was an incorrigible optimist for the country and city of his adoption. In the struggles of the early days of Winnipeg and the West, this characteristic of the man was invaluable. When he cast his lot in Western Canada he did it whole-heartedly. He came here not as a mere visitor or temporary sojourner, with one foot and half his heart somewhere else, to which he would one day return, but he gave himself irrevocably to the place of his adoption. He was

HOLY TRINITY PARISH

here to stay. He burned the boats behind him, and nothing could tempt him away. He became a permanent Westerner. The consequence was that he was well nigh without a peer in his unfaltering confidence in the future of Winnipeg and the West, and he showed it by his deeds, for he planned and built with foresight and courage for that future. That accounted for the lasting success of his varied achievements. When he came to Holy Trinity, for example, he came to a comparatively small cause, to a modest little wooden building in what was then only a hamlet, but, peering with prescient vision into a big future which he envisaged when he closed his career, he left as rich legacy this magnificent building and the finely equipped plant which surrounds it. He was a master builder, and his works do follow him.

"In the third place, Archdeacon Fortin was an outstanding and magnetic preacher. He filled his pulpit with power of thought and grace of diction. He never entered it without painstaking and meticulous preparation. The result was that he maintained a very high standard in his preaching right up to the last. On the occasion of his last visit here, he seemed to preach with his old-time power and vigour. Though considerably over fourscore years, his eye was not dim, nor his natural force abated.

"In the fourth place, he was possessed of a most attractive personal manner. Dowered by nature with the urbanity, the grace and the charm of his race, he carried with him a most winning and captivating presence wherever he went. The bonhomie and captivating gracefulness in speech and demeanour of a cultured Frenchman were his to a marked degree. Alert in body and mind, he moved with a swinging gait; one seems to see him as we say this, and with alacrity of thought he met you like a ray of genial sunshine.

"In the fifth place, though he was a most loyal and convinced member of his own Church, he had the faculty of working harmoniously with the representatives of other Christian communions, and was able to co-operate with them in everything that made for the welfare of the community. The result was that the Archdeacon numbered among his closest friends a great many outside of his own Church.

"I might mention other features of his character which endeared him to us, and made him what he was. I have referred to his influence generally in the community, but it was to Holy Trinity Parish that he gave himself without stint. Coming to it in the consuming zeal of his opening Ministry as a young man, and having guided the destinies of the Parish for forty-two years, ripening and mellowing as he proceeded, he has left behind him a memory that will be imperishable in its fragrance. From this pulpit he preached with never failing faithfulness and earnestness a straight simple gospel of salvation in Christ. But he

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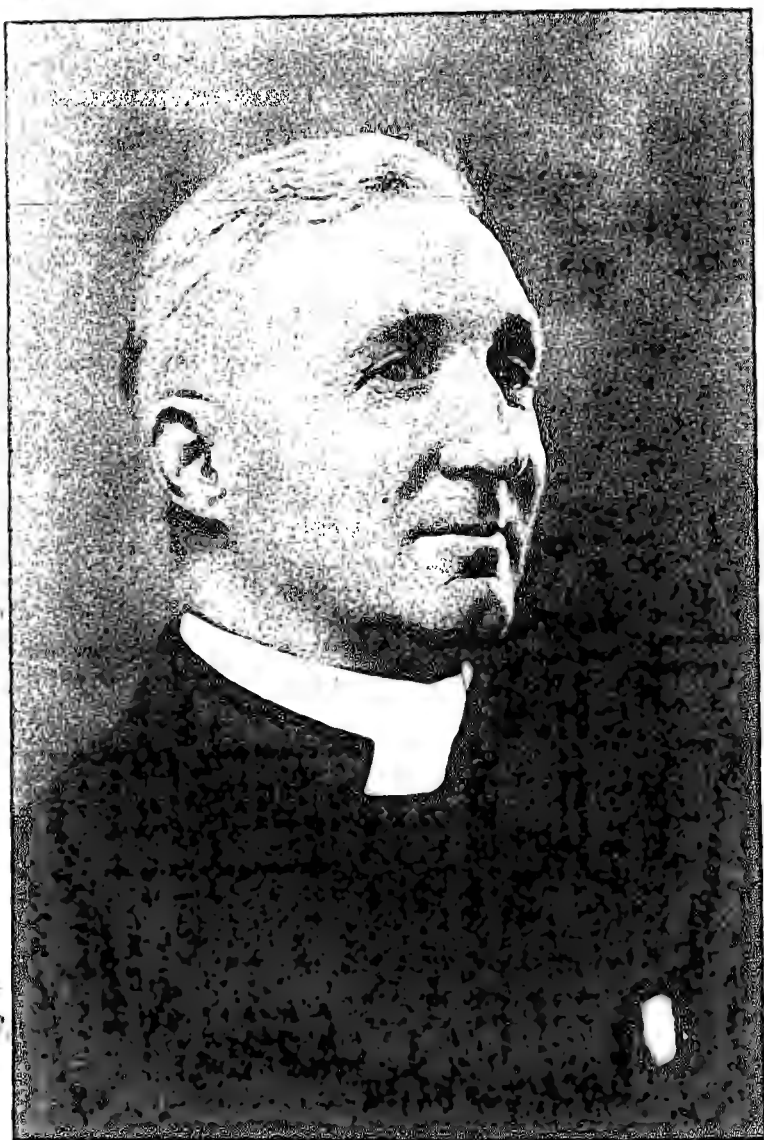
was more than a preacher. His whole Ministry was cultive of a reverent worship in the House of his God. With his rare appreciation of good music, his finely modulated and resonant voice, and his ardent love of the beautiful in the public worship of the sanctuary, he inspired and gradually established in this Church a type of service dignified and worthy of the best traditions of our Anglican liturgy. As to-day we convey his mortal remains from the Church and precincts which he loved so well to their last resting place in God's Acre at St. John's, and deposit them beside those of the devoted partner of his life, who for long years was such a true helpmeet for him in his work, we honour his memory and thank God for the prolonged lease of usefulness which he granted us in him as our colleague, our comrade, our counsellor and our friend. Full of years and honour, he has come home to his grave among us, in full age, like a shock of corn cometh in His season."

O. Fortin was born at Iberville, P.Q., January 5, 1842. He was educated at Grande Ligne and Sabrevois School and afterwards at Bishop's College, Lennoxville and McGill University.

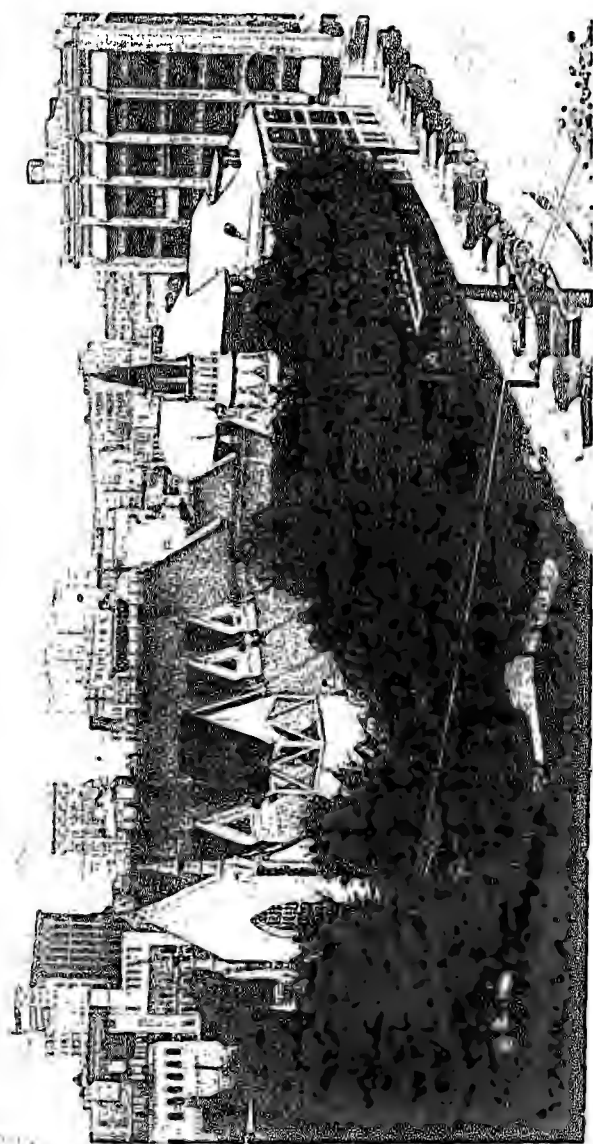
He was ordained Deacon in 1865 and raised to the priesthood the following year. After serving four years among the Abenakis Indians on the St. Francis Reserve, P.Q., he went to take charge of St. Jude's Mission in Montreal.

During a year's absence in Europe, he received a call to Trinity Church, Montreal, as Assistant to Dr. Bancroft. He remained there three years.

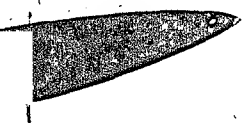
In 1874, he married Margaretta E. Freer, eldest daughter of Edward Stayner Freer.



REV. C. CARRUTHERS, M.A.



HOLY TRINITY CHURCH—YEAR 1928

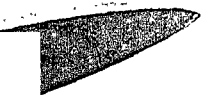


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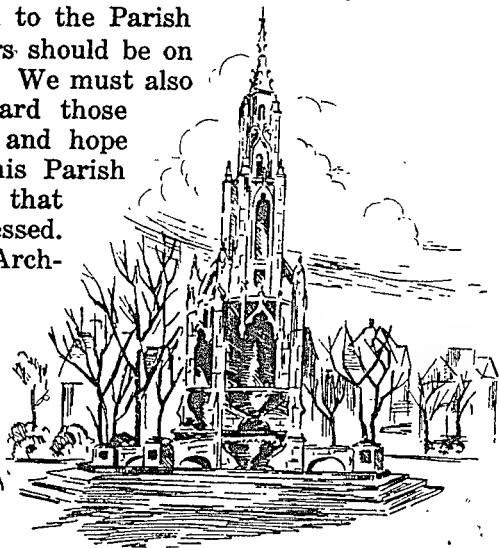




SIXTY YEARS *and* AFTER

I—Present Day Outlook

OUR Anniversary book is entitled "Sixty Years and After." As a starting point for these notes on the future of the Parish we might be permitted to transpose the title and make it read, "After Sixty Years, What?" In answering this question let our first thought be that of the Psalmist of old, "I will remember the years of the right hand of the Most High. I will remember the works of the Lord, and call to mind thy wonders of old time. I will think of all thy works, and my talking shall be of thy doings." Praise and thanksgiving to God for His many and great blessings vouchsafed to the Parish during the past sixty years should be on our lips and in our hearts. We must also ever hold in grateful regard those pioneers, who with faith and hope laid the foundations of this Parish and began the good work that has been so signally blessed. Great men like the late Archbishop Machray, Bishop McLean, Bishop Grisdale, Archdeacon Fortin, were men of real vision. They saw the coming greatness of the West, and realized the necessity of planting the Church of God in those early days that it might



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grow and expand with the development of the country, and that people should know and believe that "man must not live by bread alone"—the Church would be with them from the beginning to give them the true Bread of Life. We owe these faithful Bishops, Priests and Laymen a debt we can never repay. The least we can do is to see that the good work started by them will be continued and developed by us, with the same great faith and the same ready willingness to serve Our Lord and His Church in our day and generation.



II—The Church Fabric

WHEN we note then, the Parish of Holy Trinity, and ask the question, "After Sixty Years, What?" we are reminded of the Latin inscription over one of the entrances of St. Paul's, London, placed there to the memory of Sir Christopher Wren, architect of that glorious cathedral. "*Si monumentum requiris circumspice.*" "If you seek for a memorial look about you."

In order then, to see some of the work that has been accomplished during the past sixty years, we would ask you to come and stand at the corner of Donald street and Graham avenue, and direct your attention first of all to the beautiful Church of Holy Trinity.

This edifice can well be called the Westminster Abbey of Western Canada. It is a beautiful and inspiring example of decorated Gothic architecture, perfect in design and detail, both within and without.

When one considers that this lovely example of ecclesiastical architecture was erected in this Western land when building conditions were most difficult, when skilled labour was very scarce, and the wherewithal to pay the labourers even harder to find, one can realize somewhat, what patient, loving, sacrificing care and toil was given by the architect, the Rector, and the people of this Parish in those days.

To walk up the aisles of Holy Trinity is to be reminded of one of those wonderful Parish Churches in the Old Land, in praise of which Keats wrote the immortal verse:

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"A casement high and triple-arched there was
All garlanded with carven imageries
Of fruits, and flowers, and bunches of Knot-grass,
And diamonded with panes of quaint device,
Innumerable of stains and splendid dyes,
As are the tiger-moth's deep-damasked wings;
And in the midst, 'mong thousand heraldries,
And twilight saints, and dim emblazoning,
A shielded 'scutcheon blushed with blood of
Queens and Kings."

There is an atmosphere of devotion and reverence about the edifice that is in itself a benediction and a blessing.

The large number of most artistic memorial tablets on the walls, the many and beautiful stained glass windows, the splendidly carved pulpit, reredos, and Holy Table, all combine in a setting unique, uplifting and inspiring.

As a place of worship, prayer and praise one can scarcely imagine any church more perfectly planned than Holy Trinity Church.

The finished design of the architect has not yet been carried to completion. The beautifully proportioned tower has yet to be erected, and the writer of these notes can conceive of no more fitting memorial to the Venerable Archdeacon Fortin, who for forty-two years was Rector of Holy Trinity, than the erection of this tower and the installation of a peal of bells that would in a measure give to the heart of Winnipeg some of the glow and inspiration of which the Archdeacon was the living embodiment, and he the silver tongued orator, "being dead yet speaketh."

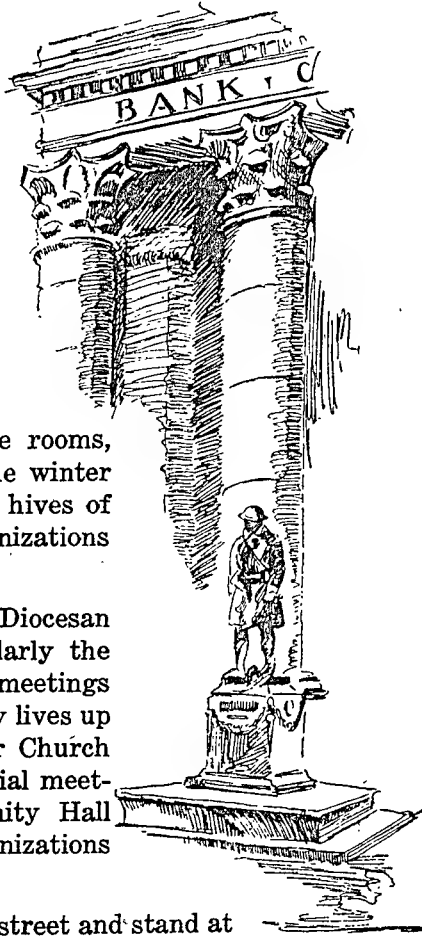
Leaving the corner of Donald street and Graham

SIXTY YEARS *and* AFTER

avenue we come to the corner of Smith street and Graham avenue. Here we note another monument to the zeal of the late Rector and the generosity of the parishioners. The well proportioned and handsome Trinity Hall is a roomy and perfectly appointed parish workshop. From the gymnasium and shower baths in the basement to the large and well laid out assembly hall on the third floor, you will find office, choir rooms, lecture rooms, library and kitchen. During the winter season these rooms are veritable hives of activity, when all the parish organizations are holding regular meetings.

This Hall is used also for Diocesan meetings of all kinds, and regularly the Diocesan Board of the W.A. hold meetings here. In this regard Holy Trinity lives up to its name of being the Mother Church of the City. Many extra Parochial meetings are regularly held in Trinity Hall without any expense to the organizations concerned.

Walk around again to Donald street and stand at



HOLY TRINITY PARISH

the main entrance to the Church. Anyone at all familiar with landscape gardening will be greatly impressed with the design and beauty of the Church yard. You will note the Virginia creeper twining around the perfectly arched doorways and Gothic windows; the sturdy maple and elm shade trees; the well laid out and beautifully kept flower beds, all combining to make here in this the busiest centre of the City, a breathing spot of rest and charm that is a delight to the eye, and a real benediction to all who pass by.

You will note also in line with the church, and set well back from the street a splendid brick and stone residence. This is Holy Trinity rectory. It is a fully modern three-storied house, and situated as it is in the lovely church grounds it answers in every particular the requirements of the Rector of this very busy city parish.

Such then is the Church fabric.

It may be, that the near future will witness a few changes in our hall and rectory arrangements, but for their day and generation the authorities of the Church acted wisely and planned well, and they succeeded in erecting a group of buildings that for beauty, setting and ability one would seldom find surpassed. In order to lower the tax bill, which grows heavier each year, it may be deemed expedient to dispose of the present Parish Hall and erect a new one on the site of the present Rectory. This would allow a Hall to



HOLY TRINITY RECTORY--1928

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be built conforming to the architecture of the Church, do away with a very high business tax on a residence, and permit having all the buildings face on Donald street. This arrangement would be found more convenient, more economical, as well as adding greatly to the beauty of the Church fabric.



HOLY TRINITY PARISH

III—The Central Anglican Church of the City

WINNIPEG claims, and rightly so, to be the geographical centre of Canada. It is the very heart of our great Dominion.

Holy Trinity Church, by its location, might be said to be the heart of the City of Winnipeg.

Thus we can say that it is indeed the heart of the heart of our great country.

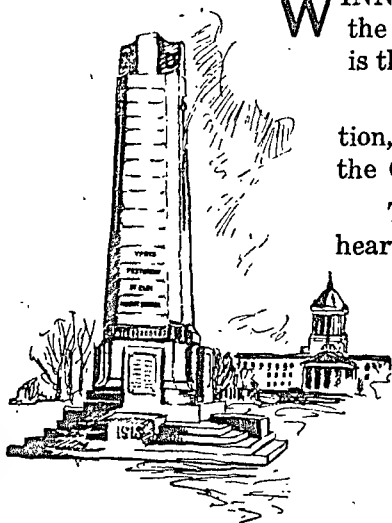
Just note the important and strategic location of this the Mother Church of our City.

Standing on the sidewalk in front of the Church you look directly into the display windows of the great Eaton Store. Thousands of young people employed

by this firm, pass our Church every day.

One half block away is the greatest street in Western Canada—Portage Avenue.

A peal of bells on our completed Church tower would be heard by the thousands of people who daily pass up and down this crowded Avenue.



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Four blocks away, directly West from the Church, is the great Hudson's Bay Store, reputed to be one of the finest commercial blocks on the continent.

Going down the beautiful Memorial Mall from the Hudson's Bay Store we come to the Parliament buildings of the Province of Manitoba, and the University buildings of the Province; also the Law Courts and the Land Titles buildings. All these are situated within the bounds of Holy Trinity Parish.

Directly South from the Church as far as Assiniboine Avenue, and from Main street to the Mall will be found block after block of closely built residences that constitute possibly the densest part of the population of the City. This district includes the Canadian National Railway Depot and the Fort Garry Hotel.

Going North and East from the Church, and well within the bounds of the Parish, we find the City Post Office, the City Hall, the Grain Exchange building, all the great Banking houses, Brokerage buildings and Retail stores.

Going a few blocks West on Portage Avenue from the Church, and just one block North, we find the Y.W.C.A. and Y.M.C.A. buildings.

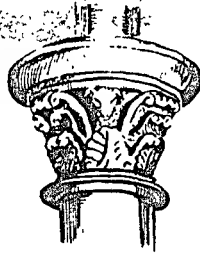
It can be safely said then, that within the bounds of the Parish are found the commercial, the cultural, and the civic life of the City.

What then follows from this knowledge of the location of Holy Trinity Church? Surely it can be safely stated, that,

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this Church must be maintained and carried on in the most flourishing manner possible in order that this great centre may be ministered to by the Church of England.

To desert this district would be a crime; nay, rather let it be understood that the work of Holy Trinity is going to be strengthened, and that this wonderful field for real Christian work will be served and manned in the future even more efficiently than it has been in the past.



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IV—Consecrated Service

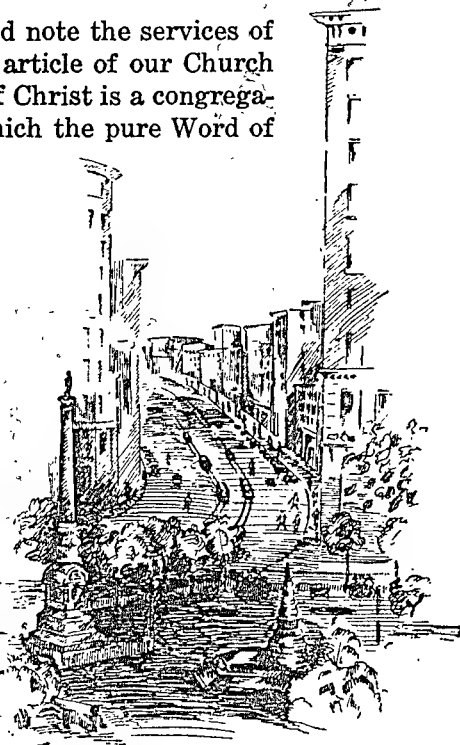
WHAT then are the activities, and what are the organizations of this down town Church at the present time?

In the first place, we would note the services of the Church. The nineteenth article of our Church tells us, "The Visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's Ordinances in all things that of necessity are requisite to the same."

It has ever been the aim and the effort of the Rectors of Holy Trinity to preach the true Word of God.

An emasculated watered-down Gospel has never been their message.

A remarkable lead in eloquent preaching was given by the wonderfully gifted Archdeacon Fortin. He,



HOLY TRINITY PARISH

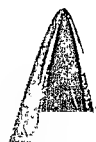
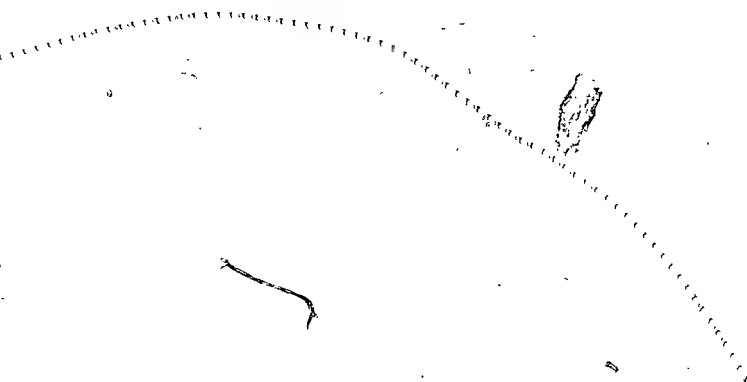
with his fervid Gallic temperament, beautiful diction, and spiritual insight, preached and preached most eloquently the pure Word of God. This standard all other Rectors must strive to emulate and maintain.

Above everything else, Holy Trinity is a preaching Church, and the number of strangers that week after week come to the services, bear eloquent witness to the comforting and drawing appeal of the old Bible command, "*praedica verbum.*"

Another feature in the services of Holy Trinity that is emphasized, is the Apostolic simplicity of the Celebration of Holy Communion. No emphasis is laid on the ornate or ritualistic mark in the service. The faithful are urged to come religiously and devoutly, and partake of the most comfortable Sacrament of the Body and Blood of Christ. To be by them received in remembrance of His meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven.

A third distinctive mark in the public worship of the Church is the emphasis laid upon good music. Not music that is frivolous or terpsichorean, or mere display of vocal and professional skill. The choir is made up of voluntary singers, that, for ability, devotion and noble motive cannot be surpassed. Each year at the Provincial Musical Festival they win first awards and the highest praise.

Mr. Hugh Robertson, the senior adjudicator at the 1928 Festival, spoke these glowing words in commendation and praise of Holy Trinity Choir: "The winners sang in Latin in a style different from any of the other choirs. They





DOUGLAS CLARKE, Mus. Bac., F.R.C.O.



HUGH C. M. ROSS, B.A. (Oxon), F.R.C.O.

ORGANISTS AND CHOIRMASTERS--1921-28

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moulded the first phrase, and it melted like water into sand. Their cadences were of melting beauty, and the singing was cathedral-like. They sang as though the music belonged to something—the Church. The sopranos deserved a special word of praise for beautiful and tender singing. One noted the absence of passion and the presence of compassion.”

The music and all our beauties of service must be subordinate to our spiritual aspirations. Our ideal is that of the great poet Milton:

“Then let the pealing organ blow
To the full-voiced choir below
In service high and anthems clear,
As may with sweetness through mine ear,
Dissolve me into ecstasies
And bring all heaven before mine eyes.”

The officials have decided that the very best leader obtainable is none too good to conduct the music of the Church. They have been fortunate in choosing men from the Old Country that have made their mark not only in the Church but in the musical life of the City.

Mr. Cyril Musgrove, who unfortunately was drowned before he had served the Church very long, had won the hearts of all by his sincerity and skill. Mr. Hugh Ross made a distinct contribution to the musical life of Winnipeg, besides setting a very high standard in the conduct of the services of the Church.

The present Organist and Choirmaster is proving himself a worthy successor of these outstanding men. Mr. Douglas Clarke, as leader of the choir, conductor of the

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Male Voice Choir, and conductor of the Philharmonic Society, naturally assumes the position of leader amongst the musicians of the City.

The work of Holy Trinity Choir should be more outstanding and inspiring in the future, even than it has been in the past.

It is worthy of remark in our brief review of the work going on at Holy Trinity to note the appeal the Church has for some of the leading business men of the City, in the personnel of the Vestry.

The Churchwardens—Mr. Dawson Richardson, Rector's Warden, and Mr. D. Campbell MacLachlan, People's Warden, might be classed with the younger business men of the City.

The members of the Select Vestry are: Messrs. H. Bruce Gordon (a past Churchwarden on several occasions), T. Cuthbert Anderson, William Armstrong, E. R. Coleman, Geo. Croft, W. J. Flynn, S. E. Harris, Bruce McBean, W. G. McMahon, Hugh Phillipps, K.C., E. W. Riley, H. E. Sellers, W. A. Cowperthwaite is Honorary Vestry Clerk.

All these keen business men take a deep and abiding interest in the welfare of the Parish. They devote a great deal of their valuable time to the serious consideration of all the problems that arise, and to an intelligent survey of the needs of the Church.





D. CAMPBELL MACLACHLAN
People's Warden



DAWSON RICHARDSON
Rector's Warden

CHURCHWARDENS—YEAR 1928

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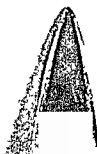




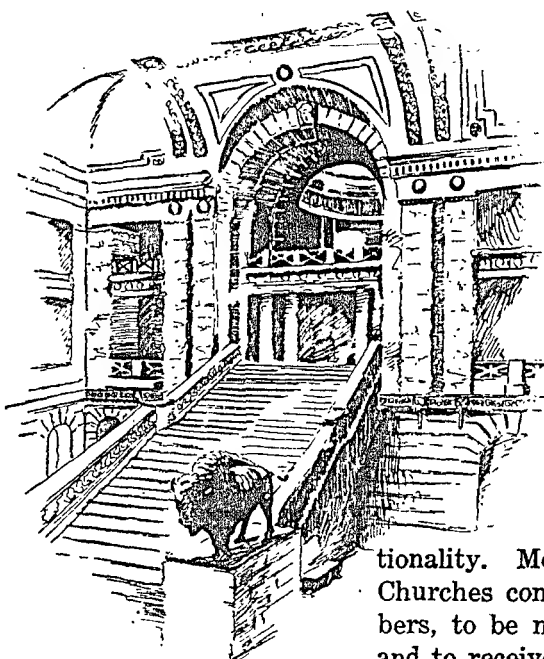
SIXTY YEARS *and* AFTER

The missionary vision of Holy Trinity has ever been the keenest and highest. Evidence of this is found in the fact that amongst the Church organizations we have the Senior Woman's Auxiliary, the Business Girls' Auxiliary, the Senior Girls' Auxiliary, the Junior Girls' Auxiliary, and the Boys' Missionary Club. All these different organizations devote their time to the studying of missionary problems and to the raising of money for missionary needs. The amount of money also that Holy Trinity contributes as a congregation to the support of our Domestic and Foreign missionary work is almost out of proportion to the giving power of the Church. It must, however, be borne in mind that this is the real work of the Church. The one great command of Our Lord to a working Church was, "Go ye into all the world and preach the Gospel to every creature." Just as long as we continue faithfully to obey our Lord's commands can we abide in the faith that God will be with us, and all will be well.

"Give of thy sons to bear the glorious message,
Give of thy wealth to speed them on their way,
Pour out thy soul for them in prayer victorious
And all thou spendest Jesus will repay.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release."



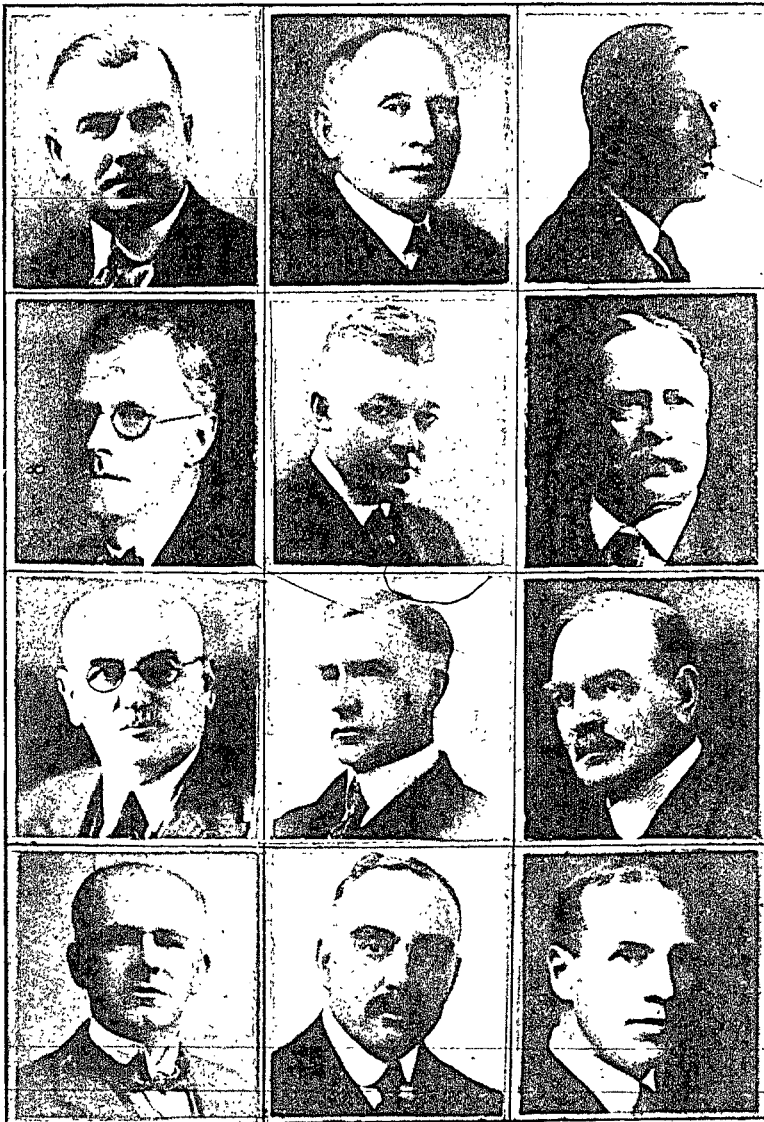
HOLY TRINITY PARISH



Another feature of Parish work that is being emphasized is that of Social Service, and the care of the stranger within our gates. It is remarkable the appeal that Holy Trinity has to many who are not members of the Church.

The clergy of the Church are constantly called upon by new Canadians of every nationality. Members of many other Churches come in considerable numbers, to be married in Holy Trinity and to receive other ministrations.

Furthermore, during 1928 the services of a trained Deaconess has been obtained, and all her time is being devoted to looking after families in need and calling upon strangers in the Parish. Although the Deaconess has only been employed three months, yet splendid work has already been done, as evidenced by a brief summary submitted to a recent Vestry meeting of the Church.



SELECT VESTRY—YEAR 1928

Top Row (left to right)—T. CUTHBERT ANDERSON, WM. ARMSTRONG, E. R. COLEMAN.
 Second Row—GEO. CROFT, W. J. FLYNN, H. BRUCE GORDON.
 Third Row—S. E. HARRIS, BRUCE McBEAN, W. G. McMAHON.
 Fourth Row—HUGH PHILLIPPS, K.C., E. W. RILEY, H. E. SELLERS.

To face p. 104.





SIXTY YEARS *and* AFTER

Number of Church of England families within the bounds of the parish -----	303
Number of Church of England families not attending--	162
Number of Church of England children not baptized --	30
Young people 14 and over not confirmed -----	66
Number of Church of England children not attending Sunday School -----	108
Number of Church of England children attending other Sunday Schools -----	36
Boys 12 to 17 (inclusive) not in Scouts -----	32
Boys 7 to 11 (inclusive) not in Cubs -----	35
Girls 12 to 18 (inclusive) not in any Mid-Week Organization -----	67
Girls 6 to 11 (inclusive) not in any Mid-Week Organization -----	62
Girls 18 and over not in any Mid-Week Organization --	10

Direct Parish work and Church support are attended to by a very strong and progressive Parish Guild.

Through the efforts of the members of this Guild, a great deal of interest is aroused in Church work, and considerable money raised for Church support.

The Sunday School of the Church deserves more than passing comment. When it is understood that Holy Trinity is a down-town Church, it can be realized that a Sunday School is a very difficult proposition. Nevertheless, the Church is most fortunate in having a faithful band of teachers and officials who have held together, and by zeal and patient work have built up a very creditable Sunday School membership. - The congregation of the Church sup-

HOLY TRINITY PARISH

plies the needs of the school, and to help the good work along, only last year a moving picture lantern was installed. In this sphere of work there is a real missionary call, and to care for the religious life of the young in this district is a true response to our Lord's command, "Feed my lambs."

Other activities of the young people of the Church, find scope in such organizations as Boy Scouts, Cubs, Girl Guides, Anglican Young People's Association, Canadian Girls in Training, Badminton Clubs, etc. A splendid equipment is provided, and every encouragement is given to young people's work.

The future of the Church is in the keeping of these young men and women, and ever the effort must be made to see that they are brought up in the fear and nurture of the Lord.

One more feature of the work at Holy Trinity that bears witness to the fact that the Church is trying its best to meet modern needs and conditions, and to serve as large a constituency as it possibly can, is the broadcasting of its services at regular intervals. It is felt that a real need is being met in this way, and much good accomplished. Letters in praise of our beautiful service, and the cheer that it gives, have been received from listeners in as far North as Fort Stanley. To the lonely members of our Church, living in some isolated prairie district, far from the Church of their Fathers, to be able to listen in Sunday evening and hear our service must give cheer and spiritual refreshment beyond words to express.



O. U. SEEMAN
Sunday School Superintendent—1928



W. A. COWPERTHWAITHE
Honorary Vestry Clerk—1928

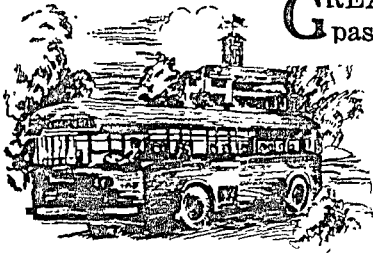
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SIXTY YEARS *and* AFTER

V—A Prospect and Prophecy



GREAT has been the progress during the past sixty years. Equally great must be the progress during the coming years.

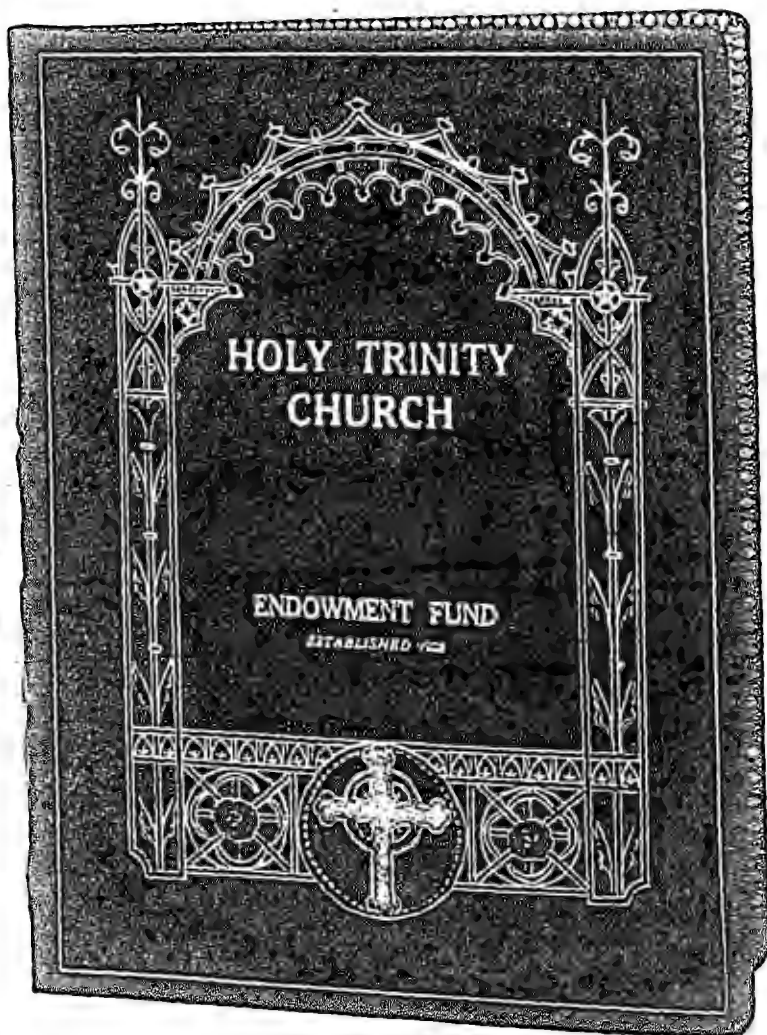
Holy Trinity by its unique position is of peculiar value to the religious life of the City of Winnipeg.

Thousands of people from the East and from the Old Land come to Winnipeg every year. Many of these people need the ministrations of the Church. They cannot conveniently find the cathedral, or the suburban churches, but here, right in the heart of the City, they find the old Mother Church that is open every day for rest, prayer and meditation, and that is ready to extend to them such services as they require.

In this great City—the gateway of the great West—where thousands and thousands are going to come and establish homes, the old Mother Church of England must be in a position to do her duty, and to serve them only as she can serve.

To ensure the maintenance of the Church in this valuable business location a real endowment must be built up.

In Toronto, New York and other cities, where a beautiful down-town parish is maintained it was found necessary to have an Endowment Fund. Similar con-



ENDOWMENT BOOK

SIXTY YEARS *and* AFTER

ditions are developing in Winnipeg as developed in these older cities. The need is almost apparent to-day.

With the most careful management of our finances it is found at the end of each financial year that about three thousand dollars over and above ordinary income must be found in order to balance the budget. The people who are members of the Church to-day, were, possibly with a few exceptions, never called upon to give any subscriptions towards the erection of the Church fabric. All the giving was done by the members at the time of building. It is only fair that each generation should do its part, and it is beyond all doubt the part and duty of the present members to arrange the finances of the Church by establishing a sufficient Endowment Fund as will ensure the carrying on of the work even with a decreasing income.

A larger staff must also be considered if the work of the parish is to be properly done.

At the very least the staff of Holy Trinity should consist of Rector, Curate and Deaconess.

A great, a good and effective work is here to be done.

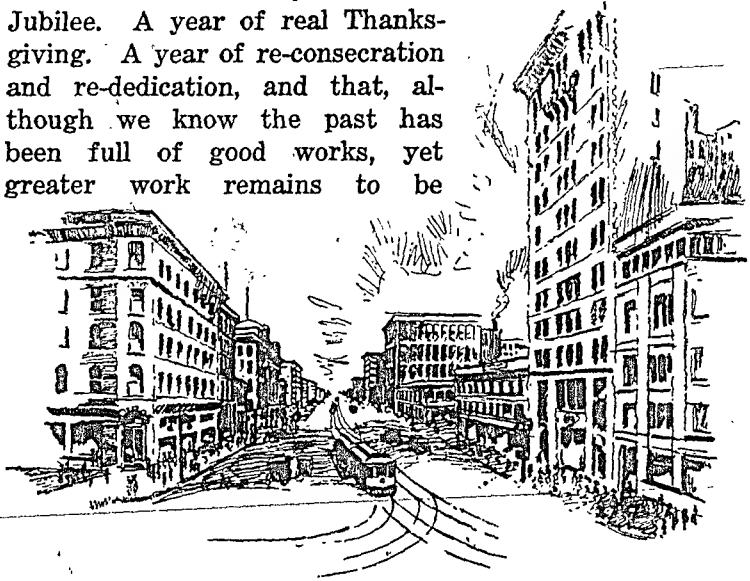
This is our little corner of God's Vineyard that we are called upon to till.

We are workers and builders not only for the present but also for the future.

It is a blessing and a privilege to be associated in the work of such a Church, strong in its traditions, consecrated by loving and sacred memories and faithful friendships, holding an unique and wonderful place in the religious life of the City of Winnipeg.

HOLY TRINITY PARISH

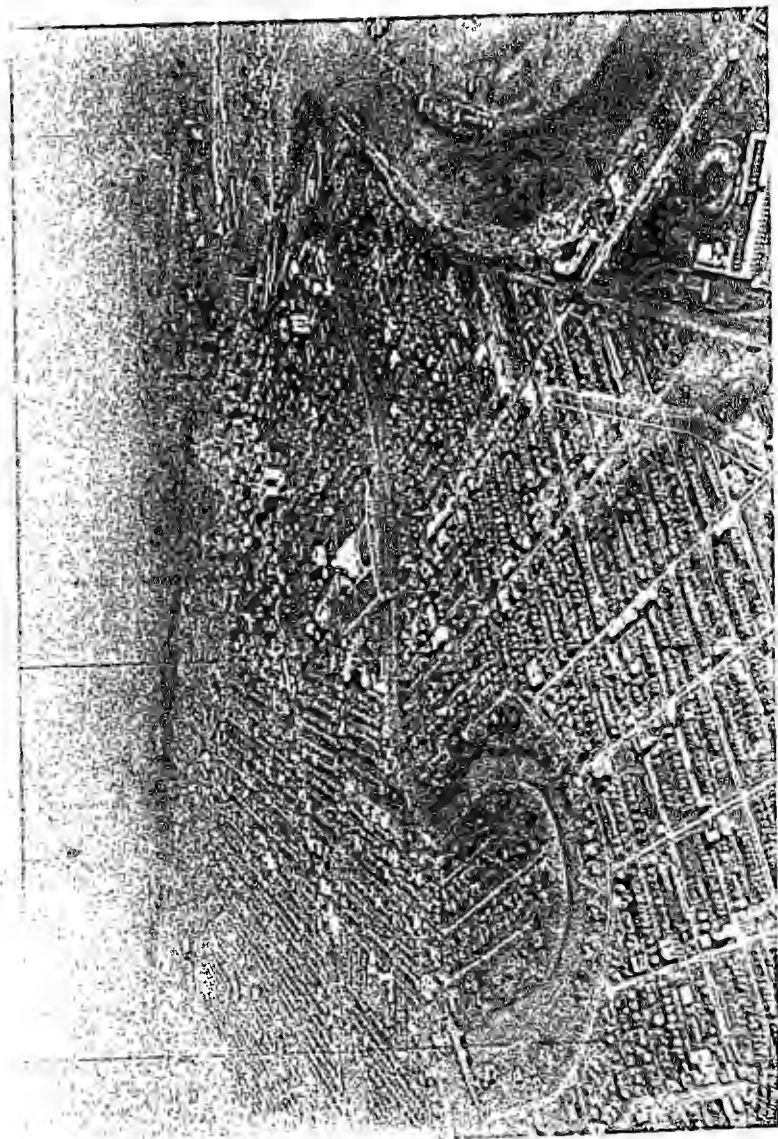
Let this then be a year of real Jubilee. A year of real Thanksgiving. A year of re-consecration and re-dedication, and that, although we know the past has been full of good works, yet greater work remains to be



done, and with God's blessing and help, it will be done.

"Thou delightest my heart," said the Emperor to the great architect Piso, "because thou art building as though the city were eternal." That city crumbled to ruins, but we are engaged in a work that is eternal—the building of souls for the City of God.

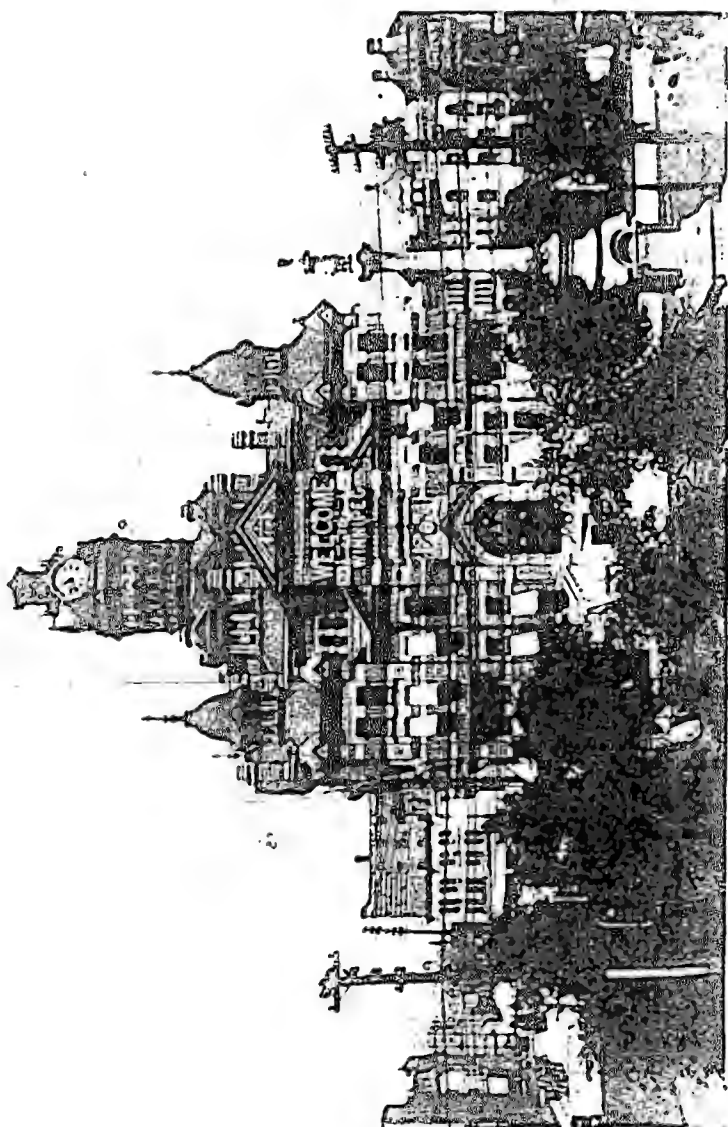
"Let us build that our walls to future generations
Our skill, our strength, our faithfulness shall tell,
That men may say when storms of centuries test them,
These men of old built well."



AEROPLANE VIEW OF CENTRE WINNIPEG, 1928

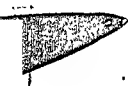
Holy Trinity Parish

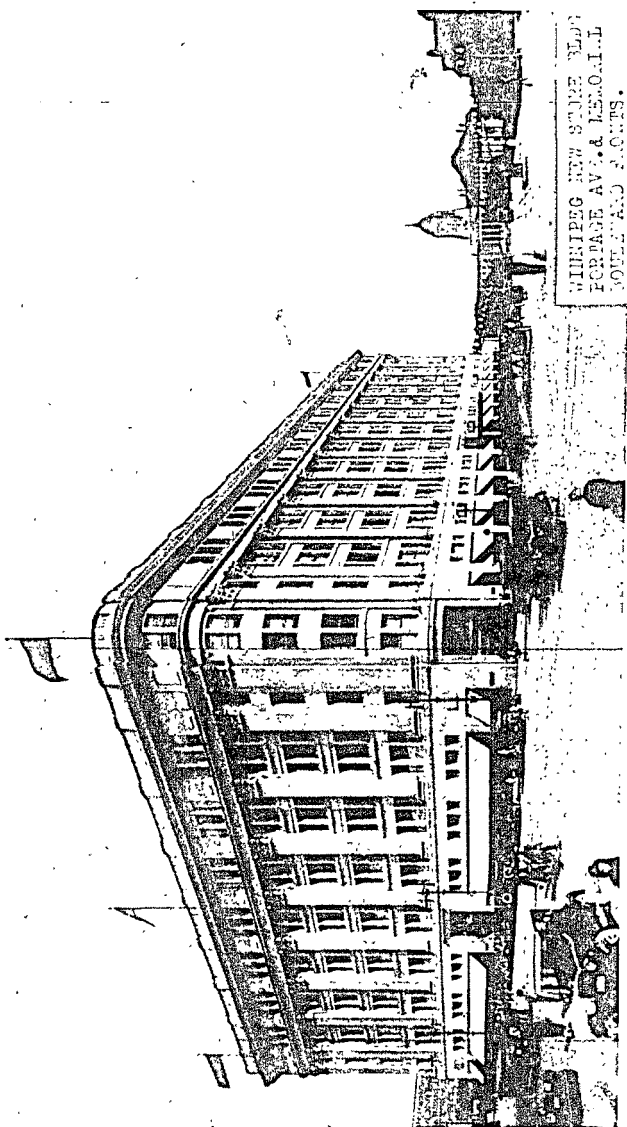




CITY HALL, 1928

Holy Trinity Parish



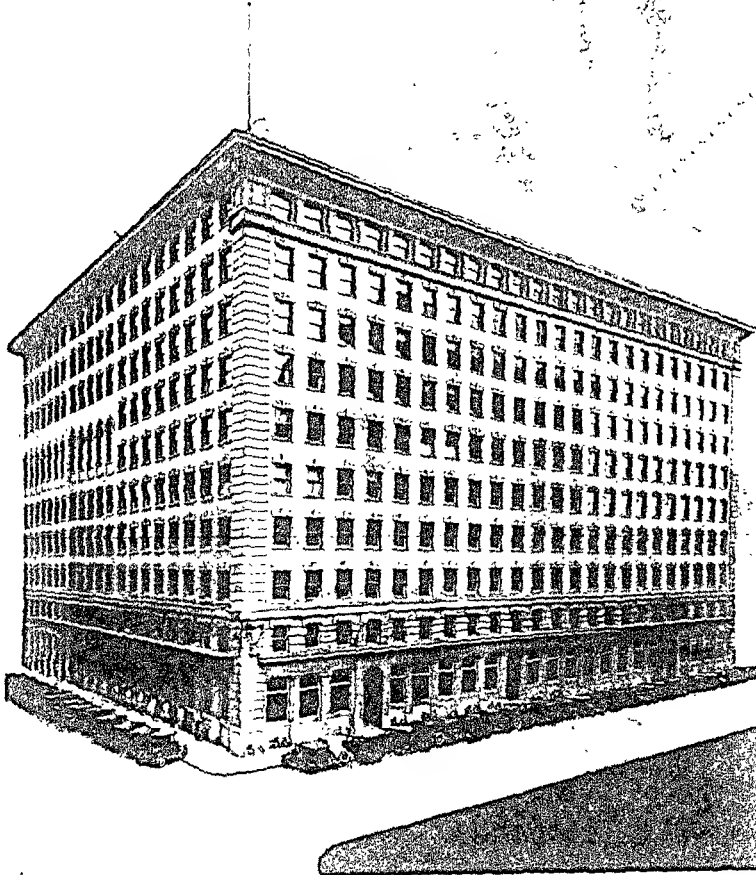


WINNIPEG NEW STONE TOWER
PORTAGE AVENUE & KENNEDY
HOTEL AND SUITES.

HUDSON'S BAY COMPANY

Holy Trinity Parish

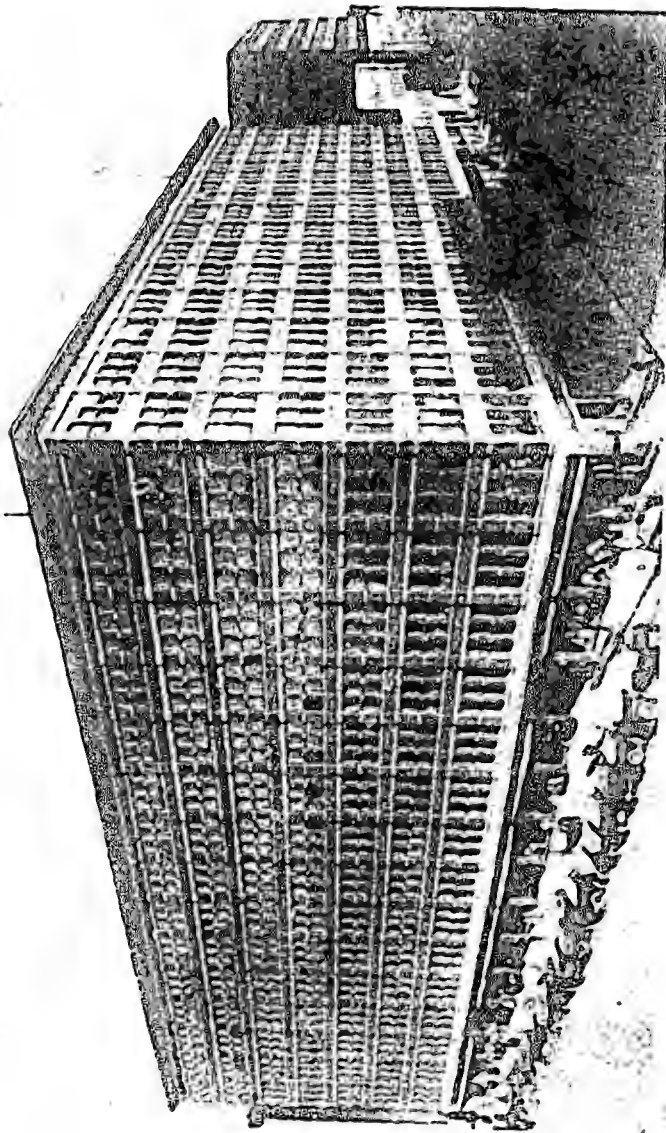




WINNIPEG GRAIN EXCHANGE

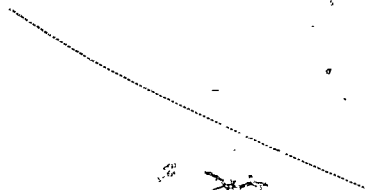
Holy Trinity Parish

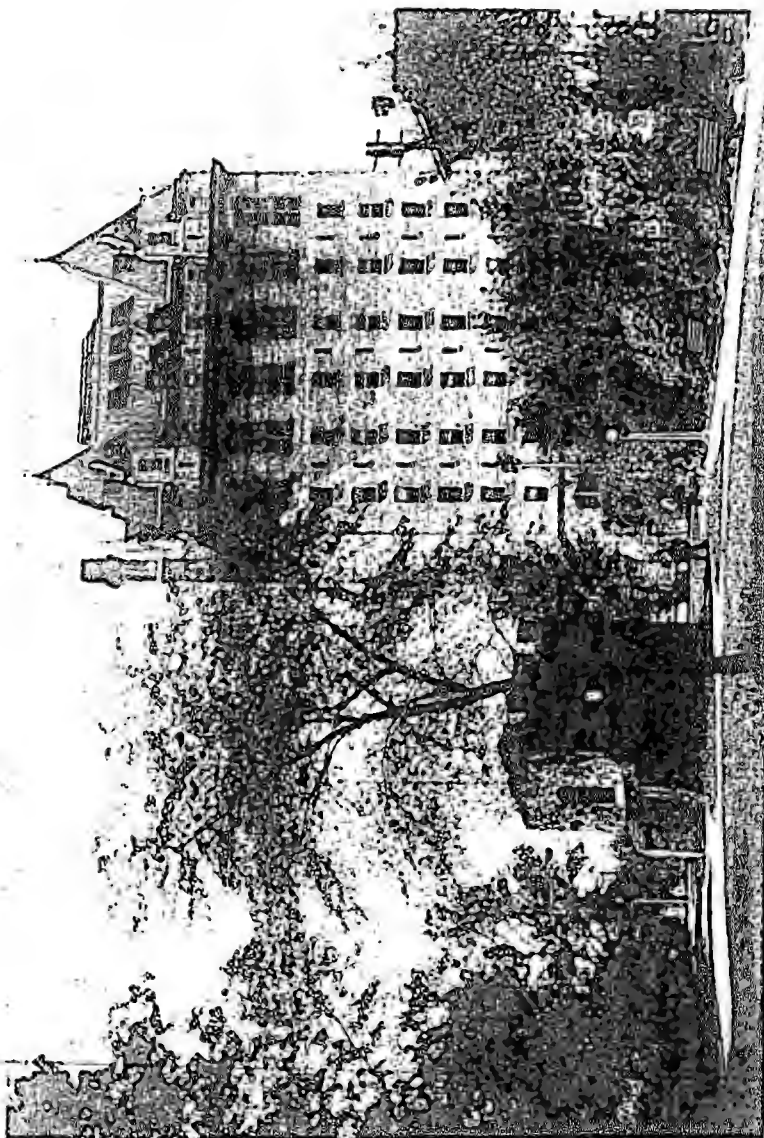




THE T. EATON COMPANY STORE

Holy Trinity Parish

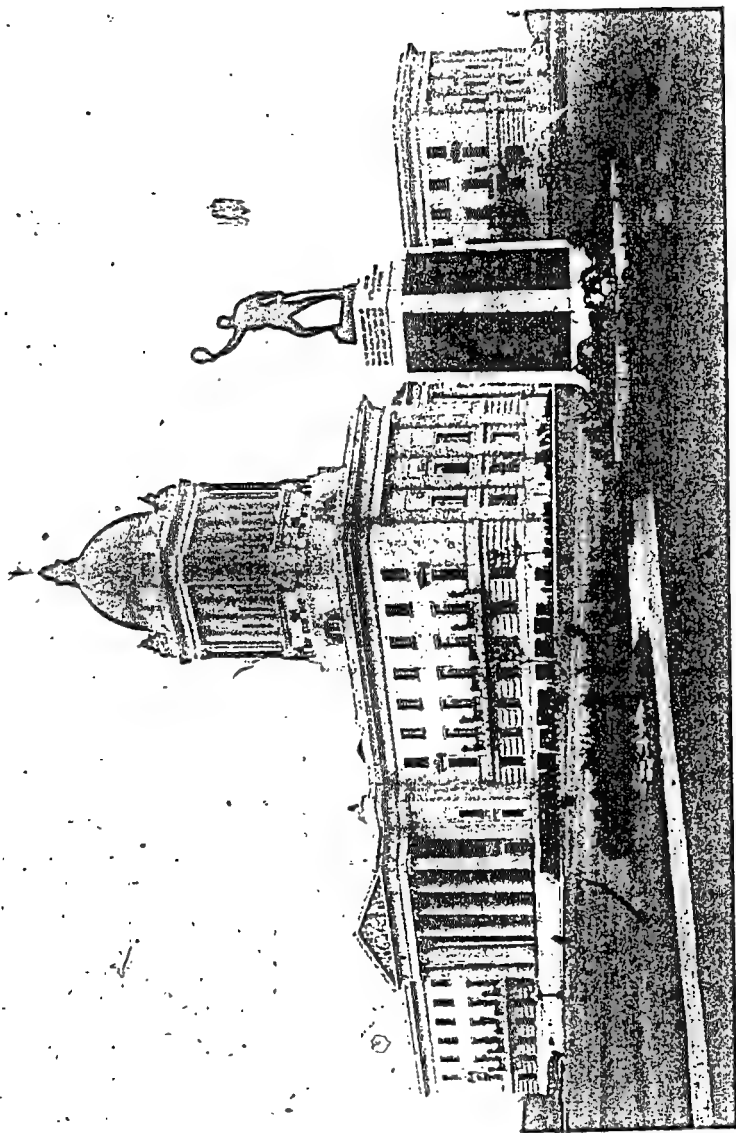




FORT GARRY HOTEL

Holy Trinity Parish

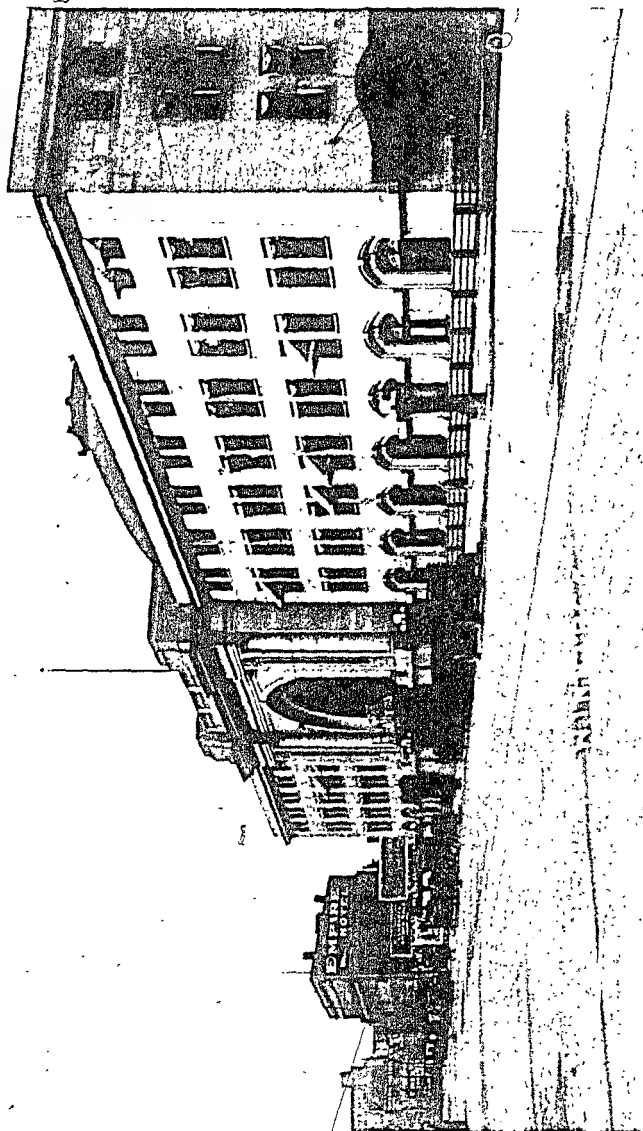




MANITOBA PARLIAMENT BUILDINGS

Holy Trinity Parish



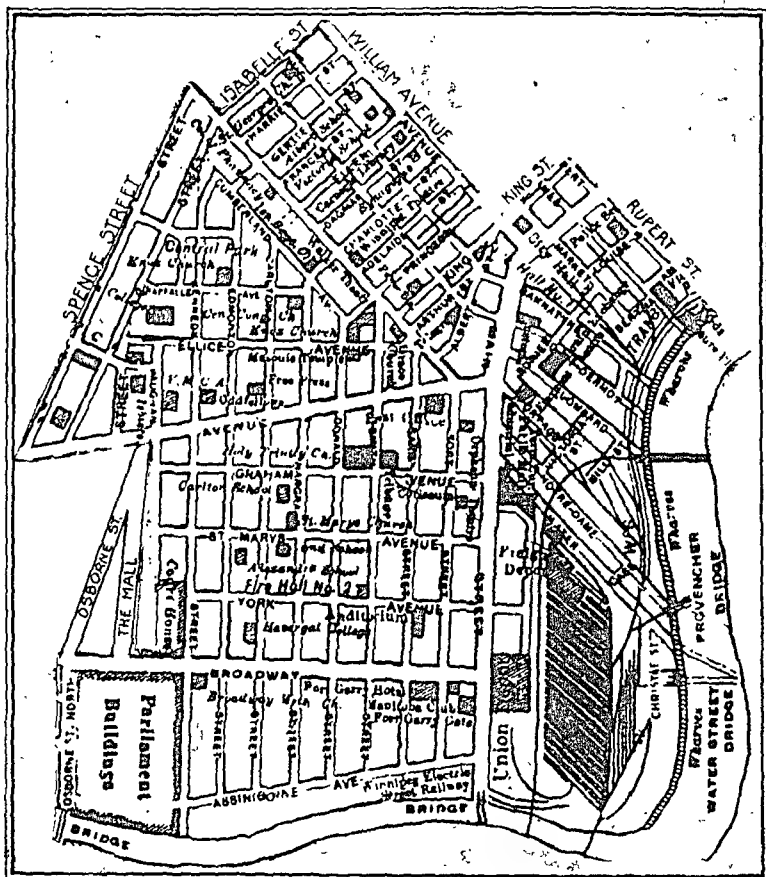


CANADIAN NATIONAL RAILWAYS

Holy Trinity Parish



Appendix



BOUNDARIES OF HOLY TRINITY PARISH

The Parish is bounded on the East by the Red River; on the South by the Assiniboine River; on the West, following the East side of Osborne Street from the Assiniboine River, along Memorial Boulevard to Portage Avenue; West on Portage Avenue to Spence Street, along East side of Spence Street to Notre Dame Avenue; on the North, following Notre Dame Avenue to South side of Isabel Street across to William Avenue, thence on West side of William Avenue to King Street and South side of King Street to Rupert Street, and West side of Rupert Street to Red River.

SIXTY YEARS *and* AFTER

DIMENSIONS OF THE CHURCH LAND

West frontage on Donald Street.....200 feet
South frontage on Graham Avenue.....260 feet
East frontage on Smith Street.....135 feet
North Frontage (commencing from Donald Street).....152 feet

DIMENSIONS OF HOLY TRINITY CHURCH

NAVE—Length, 98 feet 6 inches. Width 51 feet.
NORTH TRANSEPT—Depth, 22 feet. Width, 27 feet.
SOUTH TRANSEPT—Depth, 22 feet. Width, 27 feet.
CHANCEL—Length, 38 feet. Width 24 feet.
ORGAN CHAMBER—Length, 36 feet. Width, 21 feet.
VESTRY—Length, 27 feet. Width, 14 feet 3 inches.
RECTOR'S VESTRY—12 feet, octagon.
TOWER ENTRANCE—12 feet 6 inches square.
ENTRANCE PORCH—Depth, 10 feet. Width, 25 feet.

SEATING CAPACITY

Nave and Transepts.....	854
Chancel	50
	<hr/>
	904

DIMENSIONS OF TRINITY HALL

East frontage on Smith Street.....108 feet
South side on Graham Avenue.....56 feet
North side facing on lane.....46 feet
Height of building.....45 feet

HOLY TRINITY PARISH

MEMORIAL WINDOWS

East Window ----- "The Ascension."

(In memory of Sir John Schultz, K.C.M.G.,
Lieutenant-Governor of Manitoba and Keewatin, 1888-1893). Erected by Lady Schultz.

South Transept --- "Dorcas."

(In memory of Margaretta Elizabeth Freer,
wife of Archdeacon Fortin).

" " " "Well Done Good and Faithful Servant"
(In memory of Robert Furby Manning).

North Transept --- "The Printing of the First Bible."

(In memory of Norman Brock).

" " " "Christ Blessing Little Children."
(In memory of E. R. Coleman, Sr.)

North Wall Nave-- "The Angel at the Tomb."

(In memory of Mary Raymond Fortin and
Cortlandt Freer Fortin).

" " " "He took a child and set him in the
midst."
(In memory of Martha Montgomery).

" " " "The Sermon on the Mount."
(In memory of Emily Frances Lee).

" " " "The Resurrection."
(In memory of Rev. Jos. and Mrs. Merrick).

" " " "Healing of the Sick."
(In memory of Mrs. Fannie Muttiebury).

South Wall Nave-- "Christ's Entry into Jerusalem."

(In memory of Thos. Gilroy).

" " " "The Model Wife."
(In memory of Mary Goodfellow Maw).

" " " "The Good Shepherd."
(In memory of Harriett Howell).

SIXTY YEARS *and* AFTER

MEMORIAL TABLETS

Chancel -----	Cyril Francis Musgrove, A.R.C.O.
South Transept ---	Mrs. Emilie Boswell. Capt. Ernest D'Harcourt McMeans. Lieut. Mowbray Macdonell Perdue. Mrs. E. R. Rogers. Thomas Clark. War Memorial. Charles Howard Jefferys. Mrs. S. L. Bedson.
North Transept ---	Alfred Holloway. Dr. Charles Arnold Ritchie. Mary Josephine Coleman.
North Wall Nave--	Major Charles Stewart Belcher, M.C. Capt. Leslie Kenneth Belcher, M.C. Capt. W. J. (Ollie) Turnbull, M.C. Annie Edna Adamson. Ernest Henry Taylor. John Samuel Moore . Thomas Alderson Anderson. Harold Alderson Anderson. Ethel Brown. Myrtle Brown. Ernest Brown. May White. William F. Lee. Sergeant William James Lee. Margaret Johnston.
South Wall Nave--	Lt.-Col. G. F. Carruthers. Captain H. A. C. Wallace. George B. Spencer. Louise Phillippo. Hannah Rowan. Lily E. Brown. Lieut. Alan Skirving Richardson. Lieut. Charles Swinford. William Harder.

HOLY TRINITY PARISH

GIFTS

The Bell—Through Mrs. H. H. Smith.

Reredos and Communion Table—Mrs. W. D. Douglas.
(In memory of Capt. W. D. Douglas).

Communion Rail—Mr. and Mrs. Hastings Malcolm.

Tiles and Marble Steps in Sanctuary—Ven. Archdeacon and
Mrs. Fortin.
(In memory of their parents).

Tiles and Marble Steps in Chancel—Messrs. J. G. Dagg and
J. C. Macnab, Wardens.

Sedilia, containing four seats—Lady Schultz.

Sterling Silver Double Communion Service—Sir Augustus
and Lady Nanton.

Reader's Prayer Desk—Boy Scouts of 1912.

Prayer Desk—Dr. and Mrs. Allen Weagant.
(In memory of Grant Allen Weagant).

Lectern—Mrs. Thos. Gilroy.
(In memory of Thomas Gilroy).

Pulpit Desk and Lamp, also Brass Rail around Font—The
Chancel Committee—1912.

Font Cover—Mr. Evans' Junior Bible Class.

Set of Four Service Books—Mr. Hugh Phillippo and
Mrs. J. B. Monk.
(In memory of their mother, Louise Vivian Phillippo).

Episcopal Chair presented by group of laymen through
Mr. E. D. Martin.

FLAGS IN CHANCEL ARCH

Colors of Colonel Wolseley Expedition 1870, deposited in Holy Trinity
as the Garrison Church.

SIXTY YEARS *and* AFTER

CHURCHWARDENS 1868-1928

Name	Year	
	Rector's.	People's.
Agur, R. H.	1892-93-94-95.	
Anderson, T. A.		1890.
Balfour, G. H.	1888.	1887.
Brock, J. H.		1880.
Brown, George		1876.
Carruthers, Geo. F.	1878-79-1880-1806-07	
Clark, Thos.	1889-1890-1891.	
Codd, Donald		1874-1875.
Codville, J. J.	1901-1902.	
Dagg, J. G.	1910-11-12-13-14.	1915.
D'Arcy, W. H.		1916-17-18-1924-25-26.
Drever, Wm. Sr.	1868.	
Drever, Wm. Jr.	1869-1870-71-72.	
Falls, J. C.	1908-1909.	
Farrell, S. W.	1882.	1881.
Fonseca, W. G.		1870-1872.
Gilroy, Thos.	1887.	1885-1886.
Gordon, H. Bruce	1919-1920.	1904-05-06-07-08.
Hague, C. C.		1901-02.
Hunter, R. H.		1878-1879.
Jones, R. I.		1891.
Jones, Dr. J. R.	1899-1900.	
Lewis, Capt. L. M.		1882.
Manning, R. F.	1903-04-05.	
Martin, E. D.		1896-97-98.
Mathewson, F. H.		1883.
Merrick, Joseph A.	1915-16-17-18.	
Mitchell, W. J.		1889-1890.
MacLachlan, D. C.	1921-1922.	1920-1928.
Macnab, J. C.		1909-10-11-12-13-14.
McDermott, Andrew, Sr.		1871.
McDermott, H. T.		1869.
O'Loughlin, Jno. M.	1886-1896-97-98.	1888?
Richardson, Dawson	1923-1928.	1919-1921-1927.
Robinson, Thos.		1892-93-94-95.
Ross, F. B.		1884.
Rowan, J. H.	1881.	
Schultz, Dr. John		1868.

HOLY TRINITY PARISH

CHURCH WARDENS 1868 to 1928—(Continued).

Sellers, H. E.	1922-23.
Spencer, G. B.	{1873-74-75-76-77.
	{1883-84-85.
Stevens, A. E.	1924-25-26-27-28
Strang, Andrew	1877.
Wilson, A. E.	1873-74
Williams, W. G.	1926.
Windatt, W. A.	1899-1900.
Woodman, G. O.	1903.

SUPERINTENDENTS OF SUNDAY SCHOOL

Name	Year
W. G. Fonseca	1881-2.
R. D. Richardson	1886-7-8-9.
E. R. Coleman, Sr.	1891-2-3-4-5.
H. J. Eberts	1897-8-9-1900.
J. H. Brock	1901.
W. H. Morgan, Jr.	1902.
W. J. Warters	1905.
Harold Keene	1907.
J. G. Dagg	1912-13.
Sydney W. Smith	1914-5-6-7-8-9-1920-1.
W. A. Cowperthwaite	1922-3-4-5.
A. R. Morrison	1926-27.
C. J. Triggerson	1922-3-4-5-6-7-8.
O. U. Seeman	

VESTRY CLERKS

Name	Year
Stewart Mulvey	1873 (Vestry Secretary).
Donald Codd	1875 (Vestry Secretary).
E. R. Coleman, Sr.	1883-84.
Ernest Jarvis	
Harold Keene	1904-1918.
O. U. Seeman	1924-26 (Honorary).
W. A. Cowperthwaite	1919-1923, 1927-28 (Honorary).

SIXTY YEARS *and* AFTER

DELEGATES TO SYNOD 1868-1928

Name	Year
Belcher, H. M.	{1911-12-13-14-15-16-17-18-19-20 1921-22.
Brock, J. H.	1898-99.
Carey,	1875.
Carruthers, G. F.	{1881-82-83-84-85-1905-06-07-08-09 1910-11-12-13-14-15-16-17-18.
Clark, Thos.	1892.
Coldwell, Wm. Jr.	1872.
Cowperthwaite, W. A.	1927.
Cross, Wm.	1907-08-09-10.
D'Arcy W. H.	1919-1920-21-22-23-24-25-26.
Drever, Wm. Jr.	1869.
Fonseca, W. G.	1869-1870-71-72-73.
Gilroy, Thos.	1900-01-02-03-04.
Hamilton, L. A.	1895-96-97-98.
Jones, Dr. J. R.	1900-01-02-03-04-05-06.
Martin, E. D.	{1905-06-07-08-09-1910-11-12-13-14 1915-16-17-18-19-1920-21-22-23-24-25. 1886-87-88-89-1890-91-92-93-94-95 1896-97-98.
Mathewson, F. H.	1924-25-27.
Merrick, J. A.	1886-87-88-89-1890-91-92-93.
Mulock, W. R.	1873-74.
Mulvey, S.	1923.
MacLachlan, D. C.	1878.
McTavish, George	1926-27-28.
Riley, E. W.	1894-95-96-97-99-1901-02-03-04.
Robinson, Thos.	1928.
Richardson, Dawson	1925-26.
Seeman, O. U.	{ 1874-75-76-77-78-79-1880-81-82-83 1884-85.
Spencer, G. B.	1893-94-1900.
Taylor, E. H.	1876-77-78-79-1880-81-82-83-84-85.
Whitcher, A. H.	1875-76-77-79-80.
Wood, Hon. Chief Justice E. B.	1886-87-88-89-1890-91.
Wrigley, Joseph	

HOLY TRINITY PARISH

MEMBERS OF SELECT VESTRY—1868-1928

Name	Year
Adams, W. H.	1888-89.
Agur, R. H.	1896-97-98-99-1900.
Aird, John	1900.
Anderson, T. A.	1886-87-1889-1890-91-92-93.
Anderson, T. Cuthbert	1924-25-26-28.
Armstrong, Wm.	1920-21-22-23-27-28.
Ashdown, J. H.	1870-71.
Baldwin, Dr.	1875.
Balfour, G. H.	1886.
Barber, F. L.	1872.
Barton,	1872.
Bayley, W. D.	1878-79-1880.
Belcher, H. M.	{1901-05-06-07-08-09-1910-11-12-13-14 1915-16-17-18-19-20-21-22. 1894-95-96-97-98-99-1900-01-02-03 1904-05.
Bell, Henry	1876-77.
Besant, W.	1871-72.
Bird, Dr.	1919-20-21-22-23-24-25-26.
Bishop, W. A.	1881-82.
Black, G. P.	1872-73.
Bown, Dr.	1927.
Boswell, C. M.	1885.
Boyd, N.	1914-15-16-17-18.
Boyd, W. J.	1916-17.
Brimer, F. J.	{1881-82-83-84-85-1895-96-97-98-99 1900-01-02.
Brock, J. H.	1907.
Brock, G. R.	1920-21.
Brock, E. R.	1872-73.
Brokowski, E.	1871-72.
Brown, A. M.	1872.
Brown, Magnus	1915-16-17-18-1924-25-26.
Brown, Warren H.	1877.
Brown, George	1879.
Brown (C.E.), Jas. H.	1882.
Brydges, C. J.	1915-16.
Bunn, J. R.	1907.
Burbidge, H. A.	1897.
Burpe, T. R.	{1872-77-1881-82-83-84-85-86-87- 1902-03-04-05-08.
Carruthers, G. P.	

SIXTY YEARS *and* AFTER

MEMBERS OF SELECT VESTRY—Continued

Name	Year
Champion, H. T.	1875-1880.
Cheney, A. O.	1897.
Clark, J. D.	1892.
Clark, Thos.	1885-86-87-88-1892-93.
Clarke, W. P.	1874.
Clarke, W.	1873-74.
Clements, Geo.	1878.
Codd, Donald	1874-79-1880.
Codd, Dr. Alf.	1879-1880-81.
Codville, J. J.	1900-03-04.
Coldwell, Wm. Sr.	1872.
Coldwell, Wm. Jr.	1872.
Coleman, E. R. Sr.	1887-1894.
Coleman, E. R. Jr.	1917-18-19-1926-27-28.
Cooper, Johnston	1872.
Cornish, F. E.	1877.
Cowperthwaite, W. A.	1917-18.
Crichton, W. M.	1899-1900-01-02-03.
Croft, Geo.	1928.
Cross, Wm.	1906.
Dagg, J. G.	1906-08-09-1916.
Dahl,	1870-71.
D'Arcy, W. H.	1909-1910-11-12-13-14-15.
Denison, A. L.	1922-23.
Dennison, J. G.	1892.
Doidge, G.	1877.
Doupe, Jos.	1878.
Doupe, J. Lonsdale	1909.
Drever, Wm. Sr.	1869-1870-75.
Drever, Wm. Jr.	1868.
Dunbar, A. C.	1925-26-27.
Eberts, H. J.	1884-1891.
Edgar, J. H.	1924-25-26.
Elliott, R. McF.	1906-07.
Ellis, F. Wynne	1903.
Ellis, Geo.	1909-1910.
Evans, F. W.	1914.
Falls, J. C.	{ 1905-06-07-1910-11-12-17-18-19 1920-21-23-24.
Ferguson, T. R.	1911-12-13.
Fonseca, W. G.	1868-69-70-71.
Forrest, W. W.	1896.

HOLY TRINITY PARISH

MEMBERS OF SELECT VESTRY—Continued

Name	Year
Fortin, Dr. C. E.	1919-1920.
Furner, Jas.	1879.
Flynn, W. J.	1922-23-24-25-26-27-28.
Galt, John	1888.
Geddes,	1871.
Geraghty, Major	1871.
Gilroy, Thos.	{1885-88-1890-91-92-93-94-96-97-98-99 1901-02-03-04.
Gordon, H. Bruce	{1901-02-03-09-1910-11-12-13-14-15 1917-18-21-22-23-24-25-26-27-28.
Glass, Chester	1884.
Hague, C. C.	1903.
Hamilton, L. A.	1889-1890-91-92-93-96-97-98-99.
Harder, Wm.	1886-87-88.
Harris, G. F. R.	1893-94-95-98-99.
Harris, Jos.	1894-95.
Harris, S. E.	1919-1920-21-22-23-27-28.
Higginson, Dr.	1895.
Hill, James H.	1910-11-12-13.
Hodges, H.	1874-75-76-77.
Howard, Rice	1871-72.
Howard, Hon. Thos.	1878-79-1890.
Howell, H. M.	1880-81-82.
Hughes, Dr.	1914.
Hunter, R. H.	1875-1880-81-82-83-84.
Ireland, Erskine	1927.
Irvine, Major	1871-72-73.
Jefferys, Chas.	1903-04-05-06-07-08.
Jones, Dr. J. R.	1896-97-98-99-1901-02.
Jones, R. I.	1877-78-1892-93-94-95-1913-14-15-16.
King, Henry	1874.
Kitson, Percy	1915-16.
Lang, L. L.	1896-97-98-1900-01.
Lash, J. B.	1904-05-06.
Leacock, E. P.	1883.
Le Cappelain, J. O.	1878.
Lewis, L. M.	1881-83-1891.
Logan, Alex.	1872.
Lusted, Thomas	1869-1871-72-74-75-76.
Lyons, W. H.	1876-77.
Manning, R. F.	{1898-1901-02-05-06-07-08-09--1910. 1911-12.

SIXTY YEARS *and* AFTER

MEMBERS OF SELECT VESTRY—Continued

Name	Year
Marlow, H. T.	1924-25-26.
Martin, E. D.	{1892-93-94-95-99-1900-01-02-03-04 1913-14.
Mathewson, F. H.	{1884-85-86-87-88-89-1890-91-92-93 1894-95.
Meade, Rollin P.	1868-69.
Merrick, Joseph A.	1909-1910-11-12-13-14.
Mitchell, W. J.	1888.
Monkhouse, Geo.	1904.
Moore, J. S.	1905-06-07-08.
Morkhill, W. A.	1904.
Mulock, W. R.	1883-84-85-86-87-88-89-1890-91-92-93.
Mulvey, Stewart	1871-72-73-74.
Murphy, W. A.	1922-23.
MacLachlan, D. C.	1919-23-27.
Macnab, J. C.	{1905-06-07-08-1915-16-17-18-19 1920-21-22-23.
McBean, Bruce	1928.
McDermot, Andrew	1868-1870-72.
McFarlane, I. F.	1885-86-87.
McLea, C. A. E.	{1903-04-95-06-07-08-09-1910-11-12-13 1915-16.
McMahon, W. G.	1927-28.
McMeans, Lendrum	1909-1910-11-12.
McTavish, Geo.	1878.
Nicholson, N. J.	1908.
O'Loughlin, John M.	1885-87-89-1890-91-92-93-94-95.
O'Loughlin, M. R.	1890-83.
Patterson, Geo.	1896.
Peebles, Major	1875-76.
Persse, John	1889-1896.
Phillipps, K.C., Hugh	1924-25-26-27-28.
Powell, Henry	1879.
Rawson,	1875.
Richardson, Dawson	1917-18-1920-22-28.
Richardson, J. R.	1905.
Richardson, R. D.	1880-81-82-83-1894-95.
Richardson, W. W.	1908-09.
Rickards, C. D.	1876-77-78.
Riley, E. W.	1917-18-19-1920-24-25-26-27-28.
Roberts, E.	1874-75-76-77.
Robinson, Thos.	1886-1890-91-96-97-98-99-1900-01-02.

HOLY TRINITY PARISH

MEMBERS OF SELECT VESTRY—Continued

Name	Year
Rolph, R.	1878-79-1880.
Rooke, W. H.	1897.
Ross, F. B.	1885.
Rowan, Jas. H.	1880-82.
Rugg, E. W.	1908-09.
Sadleir, Chas.	1889.
Sadlier, J. F.	1907.
Schneider, T. H.	1879-1883.
Schultz, Dr. John	1871-72-73.
Seeman, O. U.	1921-22-23.
Sellers, H. E.	1919-20-21-28.
Shaw, G. H.	1895.
Shelton, H. T.	1874-76-77-78.
Shorey, S. O.	1884.
Sinclair, Dugald	1872-73.
Smith, H. H.	1890.
Spencer, G. B.	1871-72-78-79-1880-81-82-86.
Strang, Andrew	1875-76-78-1881-82-83-84-85-86-87-88.
Swinford, H.	1891.
Taylor, E. H.	{1884-87-88-89-1890-91-92-93-94-95-96 {1899-1900-02.
Taylor, John	1910-11-12-13-14-15-16.
Taylor, R. O.	1918-19.
Thibedeau, W. B.	1873-74.
Todd, Dr. J. O.	1920-21-22-23.
Van Allen, E. W. H.	1887-88-89-1890-91.
Walbridge, Chief Justice	1883.
Walker, Hon. D. M.	1876-77-79-1880-81-82.
Walsh, Aquila	1883-84.
Weagant, Dr. C. H.	1898-1913-14-15-16-1921-25-26.
Webb, T. Harry	1897-98-99-1900.
Wheatland, W. H.	1894.
Whitcher, A. H.	1873-76-1881-82-83-84-85-86.
Williams, W. G.	1924-25.
Wilson, A. E.	1871-72.
Windatt, W. A.	{1901-02-03-04-05-06-07-08-1910-11 {1912-13-14-17-18-19.
Wood, Chief Justice E. B.	1874-75-76-79.
Woodman, G. O.	1889-1890-1904.
Wrigley, J.	1885-1888.
Young, David	1875.

SIXTY YEARS *and* AFTER

ORGANISTS AND CHOIRMASTERS

Name	Year
Miss Drever	1868
Mrs. John Schultz	1868
Miss Lily Brown	1869
Miss Robertson	1873
Mr. Palmer	1874
Mrs. Peach	1878
Mrs. Soare	1879
Dr. MacLagan	1881
F. W. Saffery	1885
W. H. Holt	1885
J. C. Dunster	1885
Mrs. A. R. Wade	1887
Mr. W. Austin Jowett	1887
C. I. Newman	1888
Lawrence H. J. Minchin	1889-91-1903-05
A. Evans	1891
Prof. Dore	1891
Vincent L. Green	1893
C. W. Strachy	1893
Robert Fletcher, M.A., M.D.	1896-1903-05-07
C. E. Blackett	1907
Mrs. J. C. Landry	1908-1911
H. St. John Naftel	1911-1920
Cyril F. Musgrove	1920-21
Hugh C. M. Ross, F.R.C.O.	1921-27
Miss Edris Seale (asst. organist)	1926-27
Douglas Clarke, Mus. Bac., F.R.C.O.	1927-28

SEXTONS

Name	Year
Geo. H. Hadscliss	1879-1880.
Mr. Bishop	1880.
Wm. Sharpe	1883.
W. R. Howland	1885-1913.
H. Henley	1890.
James Lacey	1918.
G. E. Graham	1919-20.
A. V. Hodges	1921-25.
William Domeney	1913-18, 1925-28.

HOLY TRINITY PARISH

PRESIDENTS OF WOMAN'S AUXILIARY

Name	Year
Mrs. O'Loughlin	1897-8-9.
Mrs. C. M. Boswell	1900-1-2-3-4-5-6-7-8-9-1910.
Mrs. M. H. Miller	1911-12-13.
Mrs. F. J. Brimer	1914-15-16.
Mrs. J. H. Turnbull	1917-18-19.
Mrs. W. J. Southam	1920-21-22-23-24-25.
Mrs. J. B. Monk	1926-27.
Mrs. R. R. Wilson	1928.

PRESIDENTS OF LADIES AID

Mrs. Fortin	{1891-2-3-4, 1897-8-9-1900-01-2-3-4-5- 6-7-8-9-1910-11-12-13.
Mrs. Emily S. Dagg	1914.
Mrs. J. R. Richardson	1915.
Mrs. J. C. Falls	1916-17-18-19-1920-21-22-23-24.
Mrs. R. R. Wilson	1925.

PRESIDENT OF PARISH GUILD

Mrs. W. G. McMahon	1927-28.
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CONVENERS OF CHANCEL GUILD

Mrs. J. R. Jones	1898-99.
Mrs. W. R. Baker	1900-01.
Mrs. J. C. Gordon	1902-03-04.
Mrs. Laura Brough	1905.
Miss H. S. Strang	1906-07-08-09.
Mrs. Harold D. Patterson	1910.
Mrs. F. J. Brimer	1911-12-13-14.
Mrs. J. A. Merrick	1915-16-17-18.
Mrs. Margaret Clifford	1919.
Mrs. J. O. Todd	1922-23-24-25-26-27.
Mrs. Geo. Croft	1928.

PRESIDENTS OF JUNIOR WOMAN'S AUXILIARY AND SENIOR GIRLS' AUXILIARY

Mrs. Geo. Bryan	1898.
Mrs. Codville	1899, 1900-01-02.
Mrs. Margaret Clifford	1903.
Mrs. Arthur Hill	1904.
Miss Edith Carruthers	1905-06.
Miss H. S. Strang	1907-08-09.
Mrs. Harold D. Patterson	1910.
Mrs. E. C. Burch	1911.
Mrs. C. E. Fortin	1912-13-14-15-17.
Mrs. A. E. Ribourg	1916
Mrs. F. J. Brimer	1918-19.
Miss M. V. Foote	1920-21-22-23-24-25-26-27-28.

SIXTY YEARS *and* AFTER

Chronological Events

- Apr. 8th, 1867—A meeting was held in the Court House, to form a Committee for the erection of a church, in pursuance of public intimation given in the Cathedral on the previous Sunday by the Rector, Venerable Archdeacon McLean. The collectors, Messrs. Wm. Drever and W. G. Fonseca, reported that £115 had been subscribed. A Building Committee was appointed, consisting of the Archdeacon, Messrs. Andrew McDermott, Wm. Drever and W. G. Fonseca.
- May 24th, 1867—A Bazaar held in Wm. Drever's store on the "Queen's Birthday" in aid of the Building Fund, resulted in net proceeds of £50.
- Sept. 19th, 1867—Meeting held at house of Wm. Drever, when it was reported that delay had occurred in obtaining the site for the Church, but this had now been donated by the Hudson's Bay Company, and a location chosen by the Governor and Wm. Drever on Assiniboine Road.
- Dec. 15th, 1867—First Sunday evening service held in Red River Hall, at which there was a good attendance.
- Jan. 20th, 1868—Rev. S. Pritchard and Alex. Begg appointed members of Building Committee. Stone for foundation of church donated by Rev. S. Pritchard, and Committee directed to purchase lumber for the building.
- Jan. 27th, 1868—Building Committee engage John Flett as foreman to supervise construction of church at wage of 10s. per day, and to engage men necessary to do the work.
- NOTE—During the summer of 1868, the edifice was completed, and in a day or two would have been ready for service, when it was utterly wrecked by a violent storm. Once more they set to work with a will, and a simple and unpretentious building was erected.
- Nov. 4th, 1868—The Church of the Holy Trinity was opened for public worship on Wednesday, the 4th November, two services being held on that day—one at 11 a.m., when the sermon was preached by the Lord Bishop of Rupert's Land, and one at 6.30 p.m., when the Rev. J. P. Gardner of St. Andrews Parish preached. The following clergymen also took part in the opening services: The Ven. Archdeacon McLean, Rector; the Rev. S. Pritchard of St. John's Collegiate School; the Rev. W. C. Pinkham, Incumbent of St. James; the Rev. George

HOLY TRINITY PARISH

- Bruce, Curate of St. Paul's. The musical part of the services was under the direction of Miss Drever, who presided at the melodeon. The collection amounted in the morning to £6.17.9, and in the evening to £1.15.11, total £8.13.8.
- Nov. 9th, 1868—Parish meeting held to appoint Churchwardens and to form a vestry as follows:—Wm. Drever, Sr., Rector's Warden; Dr. John Shultz, People's Warden. Vestrymen, A. McDermott, Rollin P. Meade, W. G. Fonseca, Wm. Drever, Jr.
- Feb. 3rd, 1869—First Delegates to Synod elected—W. G. Fonseca and Wm. Drever, Jr.
- Mar. 30th, " —Parish meeting adopt resolution to organize a day school in the Town of Winnipeg to be operated by the Vestry of Holy Trinity Church.
Miss Mary McDonald appointed first teacher of day school at salary of £35 per annum; school to be opened May 3rd.
- April 12th, 1869—Town of Winnipeg separated from St. John's Parish and established as Parish of Holy Trinity.
- Nov. 16th, 1870—General meeting of Parishioners decide to enlarge Church and purchase necessary lumber from old St. Paul's Parish for £60.
- Dec. 25th, " —Enlarged Church with accommodation for 350 persons opened.
- Apr. 11th, 1871—Archbishop of Rupert's Land assumes charge of Parish for six months during absence of Archdeacon McLean in England.
- Oct. 21st, 1872—Vestry decide to lease premises and open Anglican Ladies' College.
- Jan. 15th, 1873—Rev. J. D. O'Meara takes over Parish, Archdeacon McLean having gone to the Old Country to raise funds for St. John's College and the proposed Diocese of Saskatchewan.
- April 17th, " —Vestry on assuming liabilities of \$900 decide to terminate connection with Ladies' College.
Miss Robertson, first paid organist and choir leader, engaged at salary of \$200 per annum.
- April 13th, 1874—Annual meeting adopts resolution that in future financial statements be audited before presentation to annual meeting.
Committee appointed to deal with matter of erecting a new church, the cost of same to be kept within bounds warranted.
- Nov. 24th, " —Resolution adopted by parish meeting to rent a num-

SIXTY YEARS *and* AFTER

ber. of the pews in the Church by auction to the highest bidders.

- Dec. 14th, 1874—Vestry draft terms and conditions on which pews be rented, which provided that pew rents be paid quarterly in advance, and after two weeks default pews revert to the Vestry to be re-let, that pews or sittings not occupied before commencement of the Psalms at the morning service were open for use of others desiring seats, and that all pews or sittings were free and open to the public at each and every evening service.
- Mar. 9th, 1875—Rev. Canon Grisdale assumes Rectorship of Parish.
- April 22nd, " —Vestry appoint building committee to enlarge the Church, or build new one to accommodate 450 people, the cost of same to be kept within bounds warranted by subscriptions received.
- Oct. 11th, " —Meeting of the congregation to consider the matter of appointing an incumbent of the Church, at which letters were read from Rev. Canon Baldwin, Rev. Wm. Carmichael and Rev. Wm. Bond, of the Diocese of Montreal, highly recommending the Rev. O. Fortin.
- Oct. 19th, " —Congregational meeting to vote for the appointment of Incumbent, when Rev. O. Fortin was elected; other candidates being the Rev. Dr. Clarke and Rev. C. Pinkham.
- Nov. 8th, " —Rev. O. Fortin arrives in Winnipeg.
- Nov. 11th, " —The third Holy Trinity Church opened, and the Rev. O. Fortin inducted Incumbent by the Archbishop of Rupert's Land. Other clergy taking part in the service were Archdeacon Cowley, Canon Grisdale, Canon O'Meara, Rev. W. C. Pinkham, Rev. S. Pritchard, Rev. S. P. Matheson, Rev. G. Cook. Rev. O. Fortin preaches his first sermon in the West. Text Eph. 5, 14.
- Jan. 21st, 1878—Vestry purchase pipe organ at cost of \$3,000 from Montreal.
- April 26th, 1881—The envelope system for contributions to the church was adopted.
- April 9th, 1883—Adjourned annual Easter Meeting adopts resolution that the site for the new permanent church be on the Donald street property, and that erection of the church be proceeded with at once.
- May 4th, " —Select Vestry approve sketch of new church submitted by Chisholm and Wheeler, architects, and instruct them to prepare regular plans and specifications. In accordance with resolution carried at previous annual meeting, Select Vestry consider the matter of



HOLY TRINITY PARISH

- dividing the parish and allot territory which later became All Saints' parish.
- May 26th, 1883—Plans of new church approved, and the following building committee appointed: G. B. Spencer, F. H. Mathewson, R. H. Hunter, Geo. F. Carruthers and Andrew Strang.
- June 21st, " —Vestry stake out location of new church. The first sod was turned by G. B. Spencer, and the second by Rev. O. Fortin.
- July 9th, " —Finance Committee of the Vestry negotiate a loan of \$75,000 to build new church and pay off indebtedness. Tender of J. G. McDonald of \$59,800 to build new church accepted.
- Aug. 13th, " —Special service for laying of the corner stone by the Archbishop of Rupert's Land; addresses given by the Bishop of Saskatchewan and G. B. Spencer. Articles deposited in casket placed in corner stone by the People's Warden, Mr. F. H. Mathewson:—Copies of the daily and weekly Free Press and other Winnipeg papers; copies of the Easter reports of the Church from 1875 to 1883, inclusive; copy of the proceedings of the previous Diocesan Synod; copies of the British North America, Hudson's Bay and Manitoba Acts; copies of the original and present boundaries of Holy Trinity Parish; a map of the City of Winnipeg; a copy of the programme of the proceedings of the day, including a list of the officers of the church, as well as the names of the architect and builder; Canadian coins, 5c., 10c., 25c., and 50c., 25c. script, also \$1 and \$2 Dominion notes; samples of Manitoba wheat, oats, barley and flax seed in bottles hermetically sealed.
- Oct. 12th, " —Vestry decide to enlarge the church organ at cost of \$2,800.
- July 30th, 1884—The last Sunday services held in the old church, corner Portage Avenue and Garry Street.
- Aug. 4th, " —New church formally opened, a very large gathering being present. The following clergy dressed in their full robes entered the church at the front door, and marched down the centre aisle to the chancel: The Archbishop of Rupert's Land, Very Rev. Dean Carmichael of Montreal, Very Rev. Dean Grisdale, Ven. Archdeacon Cowley, Ven. Archdeacon Pinkham, Rev. Canon Machray, Rev. O. Fortin, the Rev. Messrs. Cook, Seaman, Cowley, Pentreath, Alfred Fortin, Boydell,

SIXTY YEARS *and* AFTER

- Hooper, Davis, Leslie, Lane, Jepson, Goulding, Stunden,
and Hicks.
- Aug. 6th, 1884—Services taken by Dean Carmichael of Montreal.
- April 17th, 1885—W. R. Howland appointed sexton.
- July 25th, 1885—Wm. W. H. Hobb, of London, England, engaged as organist.
- Oct. 8th, " —Mr. J. C. Dunster, of London, England, is engaged as organist, Mr. Hobb having resigned.
- Oct. 8th, 1886—Funeral of Mr. G. B. Spencer.
- Aug. 7th, 1887—Archdeacon Pinkham is consecrated Bishop of Saskatchewan in Holy Trinity Church.
Rev. O. Fortin is appointed Archdeacon of Winnipeg.
In April Mr. Dunster resigned as organist, Mrs. A. R. Wade taking the organ in the interval of the appointment of Mr. W. Austin Jowett.
From Oct. 5th to the 19th Rev. Isaac Thompson, of Danville, Quebec, conducted a well attended mission.
- 1887—Mrs. H. H. Smith presented to the church a bell weighing 1556 pounds.
- May 21st, 1888—Mr. Jowett resigns as organist, and Mr. C. I. Newman, of St. Thomas Church, Hamilton, Ont., is engaged as his successor.
- June 1st, " —The Rev. J. W. B. Page, B.A., of St. John's College, is appointed curate.
During the Rector's absence, on account of ill-health, Rev. Canon Matheson and Rev. Ivan Fortin take charge of the parish.
- May 21st, 1889—Mr. C. I. Newman resigns as organist. Mr. Lawrence H. J. Minchin, organist at All Saints' Church, Winnipeg, is appointed to fill the vacancy.
Mr. F. W. Stobart gives a portion of a lane abutting on Smith Street to the parish, to allow more space for the proposed Sunday School building extension.
- June 8th, 1889—Contract approved for building of school house, to cost \$1,050.
A Sunday School class is started in Fort Rouge, in a small rented room.
- Dec. 9th, 1890—Vestry meeting approved of purchase of lot on Lewis Street, Fort Rouge, for a Sunday School building.
"The Hymnal Companion to the Book of Common Prayer" is chosen to replace the "Church Hymnal."
On the return of Archdeacon Fortin, after a year in Europe for his health, Rev. Frederick W. Webber, M.A., B.D., of Milwaukee, U.S., is appointed "Associate Rector."

HOLY TRINITY PARISH

- 1890—A Parish Magazine is started.
The wardens of this year, in closing their annual report, commend to their successors in office, the following passage of Scripture: "Even so hath the Lord ordained that they would preach the Gospel and live the Gospel." It is a coincidence that they themselves continued in office.
- June 1st, 1891—Mr. A. Evans begins his duties as organist.
The Rev. Cecil C. Owen, B.A., of St. Peter's Church, Toronto, appointed curate.
(Tenth Sunday after Trinity), consecration of Bishop Jervols A. Newnham, of Moosonee, in Holy Trinity Church.
- Aug. 19th, 1891—Mr. David Ross is engaged as choirmaster.
- Nov. 21st, " —Impressive service in Holy Trinity Church on the occasion of the consecration of Archdeacon William Day Reeve as Bishop of Mackenzie River.
Prof. Dore is now the organist.
Repairs to the organ amounting to \$1,300 are approved.
- Aug. 1st, 1893—Mr. Vincent L. Green, of Trinity College, Port Hope, engaged as organist and choirmaster.
- Oct. 1st, 1893—Mr. C. W. Strachy is engaged as organist, and Mr. A. J. Tuckwell as choirmaster.
- 1893—This year's report mentions "Trinity Penny Savings Bank," which was established on June 25, 1890, in a room in the City Hall, and kept open on Saturday nights for the convenience of those desiring to deposit small amounts, obtained a total of \$12,635.04 in deposits.
- 1895—From Oct. 26th to Nov. 4th, Mission Services were conducted by Rev. Geo. C. Grubb.
- 1895—The wardens' report acknowledged contributions from the ladies of the parish "Talent System" of \$1,800.00 and \$1,000 from Mrs. Rowan's "Cent-a-day System," towards reduction of mortgage.
- 1896—St. Matthew's Mission started in the house of Mr. and Mrs. Buley, 448 Sherbrooke Street.
St. Barnabas Mission started at 118 Notre Dame Avenue, east of Main Street, in a rented building.
- Mar. 1st, 1896—Robert D. Fletcher, M.A., M.D., is engaged as organist.
- Aug. 30th, 1896—Consecration of Very Rev. Dean Grisdale as Bishop of Qu'Appelle.
In September, 1896, impressive services and meetings held in Holy Trinity Parish on the occasion of the first meeting of General Synod.

SIXTY YEARS *and* AFTER

- 1896—Further contribution of \$866.000 from the "Talent System" and \$500.00 from Mrs. Rowan's "Cent-a-day System" are recorded.
Statistics covering Holy Trinity Mission Room, mention over 8,000 beds and 22,000 meals provided by that organization.
- 1897—St. Luke's Mission in Fort Rouge, formed into a new parish.
- June 20th, 1897—Special evening service on the occasion of the Queen's Diamond Jubilee.
- Oct. 22nd, 1897—Decision to have surpliced choir of men and boys; ladies to wear gowns and caps. Electric motor placed in basement of the church to provide power for the organ.
- 1897—Archdeacon Fortin in his address to annual meeting, referring to St. Luke's and St. Matthew's missions, said as follows:—"Thus Holy Trinity is becoming more and more a mother of churches. These infant missions in time, will grow into great centres of Christian work."
- 1898—The Choir rendered Mendelssohn's beautiful motet, "Hear My Prayer" and Stainer's melodious church cantata, "The Daughter of Jairus," during the Easter season.
- 1898—Warden's report acknowledges further receipts of \$463.74 from Mrs. Rowan's "Cent-a-day System" and remarks: "Truly, it is wonderful what one earnest, devoted worker can do."
The proposed new Lodging House mentioned as a complete and up-to-date "poor man's hotel" with accommodation for over 100.
- July 9th, 1899—Rev. H. R. O'Malley, curate of St. Jude's Church, Montreal, begins duties as curate.
- 1899—Special reference by wardens, to work of Rev. C. C. Owen, connected with Winnipeg Lodging and Coffee House. Also names of Messrs. E. H. Taylor, J. H. Brock, J. S. Ewart and Rev. Pedley. Reference also made to work of Mrs. Margaret Scott, in connection with the Mission.
R. B. McElheran takes charge of St. Matthew's Mission, succeeding Mr. Cheney.
- Mar. 1st, 1900—Rev. Chas. W. McKim, of Toronto, begins duties as curate.
St. Matthew's Mission is formed into an independent parish.
St. Phillip's Mission in Norwood is started.
The Rector at annual meeting, refers to divisions of

HOLY TRINITY PARISH

- the parish and separate organizations which went out from Holy Trinity, as St. George's, All Saints, St. Luke's and St. Matthew's.
- Dec. 27th, 1901—Military service to welcome returned soldiers from South Africa. Archbishop present.
Purchase of 20 feet of land on the north side of School House for \$550.
- Aug. 18th, 1902—Right Rev. T. E. Lofthouse is consecrated Bishop of Keewatin in Holy Trinity Church.
- Sept. 9th, " —Mr. J. M. Johnson is engaged as choirmaster, Mr. Tuckwell having resigned the position.
- Aug. 1st, 1903—Mr. L. H. J. Minchin is re-engaged as organist and choirmaster.
- Nov. 15th, " —Dean S. P. Matheson is consecrated Suffragan Bishop of Rupert's Land in Holy Trinity Church.
- May 13th, 1904—F. H. Mathewson donates forty surplices to the choir, and Captain G. F. Carruthers donates ten.
- Oct. 10th " —Special meeting of the congregation approves of building of rectory on church property, a \$12,000 mortgage to be secured to finance same.
St. Phillip's Mission in Norwood set apart as regular parish.
- 1904—Dr. R. D. Fletcher is engaged as organist, and Mr. E. J. Pull, formerly of London, England, as choirmaster.
- 1905—Stainer's oratorio, "The Crucifixion" was rendered by the choir on Good Friday evening.
- 1906—Mr. Harold Keene appointed choirmaster.
- April 7th, 1907—Rev. D. T. Parker, B.A., of Montreal, succeeds as assistant rector the Rev. C. W. McKim, who has accepted the rectorship of the Pro-Cathedral at Kenora.
- May 1st, " —Mr. C. E. Blackett takes the position of organist.
- 1908—On Good Friday evening, Gaul's sacred cantata, "The Holy City," is rendered in the church by the choir, assisted by a few friends.
Mrs. J. C. Landry is engaged as organist.
Visit of Sir Frederick Palge, organist of Westminster Abbey.
- 1909—Mr. Harold Cadle is choirmaster.
- Feb. 1st, 1909—Rev. E. C. Burch accepts the position of curate.
On Good Friday evening, Gounod's "Messe Solennelle" and Mendelssohn's "Hear My Prayer" are rendered by the choir.
- 1910—The choir rendered Stainer's "Crucifixion" on Good Friday evening, and Mrs. Codd sang Gounod's "O Divine Redeemer" during the offertory.

SIXTY YEARS *and* AFTER

1910—Archdeacon Fortin in referring to paying off the church mortgage, said in part, as follows: "I have a vision of an approaching meeting like this, when on this table there will be an iron vessel and a conflagration therein, when the papers on which the mortgage is written will curl up in the flames and nothing of its odious properties will be left but a little heap of gray ashes. Oh, that would be the crowning act of my declining ministry! Then indeed, I would ask with aged Simeon, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen the liberation of my dear church.'"

1911—\$200 is subscribed towards the salary of a Deaconess to work in conjunction with the Associated Charities. Mr. Harold St. John Nafel replaces Mrs. Landry as organist.

A new cantata, entitled "The Prince of Peace," composed by A. R. Gaul, was rendered by the choir on Good Friday evening.

1912—Plans approved for new parish house.

65 feet of church property on Smith Street sold for \$1,200 per front foot.

A new organ for the church, installed at cost of \$11,000. Also an organ of \$1,500 in the parish house auditorium, and a grand piano, costing \$900.

Spohr's "Last Judgment" is rendered by the choir on Good Friday evening.

Dec. 1st, 1912—Rev. A. E. Ribourg, D.C., of New Bedford, Mass., is welcomed as assistant rector, Rev. Mr. Burch accepting the rectorship of Prince Rupert.

Mr. W. R. Howland retires after 28 years as sexton. Mr. Wm. Domeney replaces him.

1913—On Good Friday evening, Stainer's cantata, "The Crucifixion," was rendered by the choir.

1913—(Easter)—The Rector in his address to the annual meeting, said in part, as follows: "These are days which call for a progressive policy: 'To him that hath shall be given.' The completion of the church has been of late years the object of my ardent desires. I believe that it would be a great advantage on the principle that 'nothing succeeds like success.' I know I am reflecting the feelings of a large number of our people when I say that the time has now come for the completion of the tower and the placing therein of a chime of bells, if possible. The interior of the church

HOLY TRINITY PARISH

- is beautiful, a joy to us all. Those who have beautified it are its benefactors, we honor their names. Let the exterior equally testify to the love and devotion of Holy Trinity congregation."
- 1913—Parish Hall completed at cost of \$40,000 exclusive of heating and plumbing. New heating plant for church and parish hall installed at cost of \$5,483.50.
- 1914—Maunder's sacred cantata, "Olivet to Calvary," was given for the first time by the choir on Good Friday evening.
- 1915—Mortgage on the church property is paid off, and the church is consecrated.
- April 15th, 1916—Parish mourns the death of Mrs. Fortin.
- Oct. 1st, 1916—Rev. Henry D. Martin succeeds the Rev. A. E. Ribourg as assistant rector.
The ladies of the parish invited the soldiers to the parish hall on Monday evenings, giving them refreshments and a programme of music.
- Oct. 1st, 1917—Upon the resignation of the Ven. Archdeacon O. Fortin as rector, Rev. Henry D. Martin takes charge of the parish, pending the appointment of a rector.
- 1917—On Good Friday evening the Choir rendered Rossini's "Stabat Mater."
- Nov. 25th, 1917—Archdeacon Fortin preaches farewell sermon.
- Nov. 26th, 1917—Farewell social tendered Archdeacon Fortin by congregation and prominent citizens.
- July 8th, 1918—Congregation extend unanimous call to Rev. W. J. Southam, of All Saints' Church, Toronto, to Rectorship of Holy Trinity.
- 1918—Rooms in the parish house decorated and furnished, to afford facilities for reading, writing, physical exercise and sociability for the returned soldiers, as well as amongst the younger men of the congregation.
- 1918—Spohr's "Last Judgment" was presented by the Choir on Good Friday evening.
The ladies of the parish opened a diet kitchen during influenza epidemic.
- Oct. 6th, 1918—Rev. W. J. Southam inducted as Rector by the Archbishop of Rupert's Land.
- Jan. 28th, 1919—Congregational Social for the reception of the Rector and Mrs. Southam.
- Apr. 8th, " —An automobile is purchased for the use of the Rector. During the Rector's absence to attend the Congress of the Brotherhood Federation in London, England, the Rev. A. L. G. Clarke, of St. George's Church, Goderich,

SIXTY YEARS *and* AFTER

- Ont., conducts the services, later on taken by Ven. Archdeacon Fortin.
- Apr. 1919—Institution of daily services in the church during Lent.
- May 5th, 1920—Holy Trinity Parish subscribed \$22,000 to the Forward Movement.
- Sept. 1st, 1920—Mr. Cyril F. Musgrove, of Scarborough, England, engaged as Organist and Choirmaster.
In October the Centenary of the arrival of Rev. John West in Western Canada was celebrated. Holy Trinity Church and Hall were placed at the disposal of the Archbishop for that purpose.
- Nov. 1920—A "Go-to-church" movement, in November, resulted in much larger congregations.
- Aug. 13th, 1921—Mr. Cyril F. Musgrove, the organist, drowned at Keewatin.
- Oct. 1st, 1921—Mr. Hugh C. M. Ross, F.R.C.O., a graduate of Oxford University, appointed Organist and Choirmaster.
- Nov. 13th, 1921—Unveiling of War Memorial Tablet erected by the congregation in grateful memory of those who gave their lives in the Great War.
- Dec. 30th, 1922—Financial statement for this year shows total receipts through wardens' account of \$32,243.16, exclusive of receipts of the various church organizations, which constitutes a record of revenue received in any one year for ordinary purposes.
- Aug. 1st, 1924—Mr. William Domeney is re-engaged as sexton.
Holy Trinity Choir won three shields at the Musical Festival.
- Nov. 1st, 1924—Message of congratulations sent to Venerable Archdeacon W. W. H. Thomas on his appointment as Bishop of Brandon.
1925—Five shields are won by Holy Trinity Choir at the Musical Festival.
- Sept. 30th, 1926—Rev. W. J. Southam resigns as Rector.
1926—At the Musical Festival, Holy Trinity Choir won two shields.
- Nov. 5th, 1926—Rev. F. Wilkinson, of Toronto, takes charge of the Parish.
- Feb. 4th, 1927—Special Vespers rendered in Holy Trinity Church by the Choristers of Westminster Abbey, the Gentlemen of His Majesty's Free Chapel of St. George's Choir, with their Director, Dr. Edmund H. Fellowes, and Mr. Sydney H. Nicholson, organist of Westminster Abbey, on the occasion of their visit to Canada.

HOLY TRINITY PARISH

- Feb. 14th, 1927—The nomination of Rev. Canon C. Carruthers, of Edmonton, Alberta, as Rector of Holy Trinity, is unanimously approved by congregational meeting.
- Apr. 1st, 1927—Rev. C. Carruthers arrives to assume rectorship.
- Apr. 28th, 1927—Induction of Rev. C. Carruthers as Rector by His Grace the Archbishop of Rupert's Land.
- May 27th, 1927—The Parish Guild is formed, with a membership of forty-five.
- July 12th, 1927—Mr. Douglas Clarke, Mus. Bac., F.R.C.O., late of Christ Church, Cambridge, appointed Organist and Choir-master.
- Oct. 2nd, 1927—Death of Archdeacon Fortin at Santa Monica, California.
- Oct. 9th, 1927—Their Excellencies, the Governor-General and Lady Willingdon attended the morning service. Lord Willingdon read the lessons.
- Oct. 10th, 1927—Funeral of Archdeacon Fortin, with the Archbishop and clergy of the Diocese attending.
- Dec. 31st, 1927—The new ladies' organization, known as "The Parish Guild," as a result of some nine months' work, contributed more than \$2,100 to the wardens' account, toward financing the church.

MISSIONS ESTABLISHED BY HOLY TRINITY

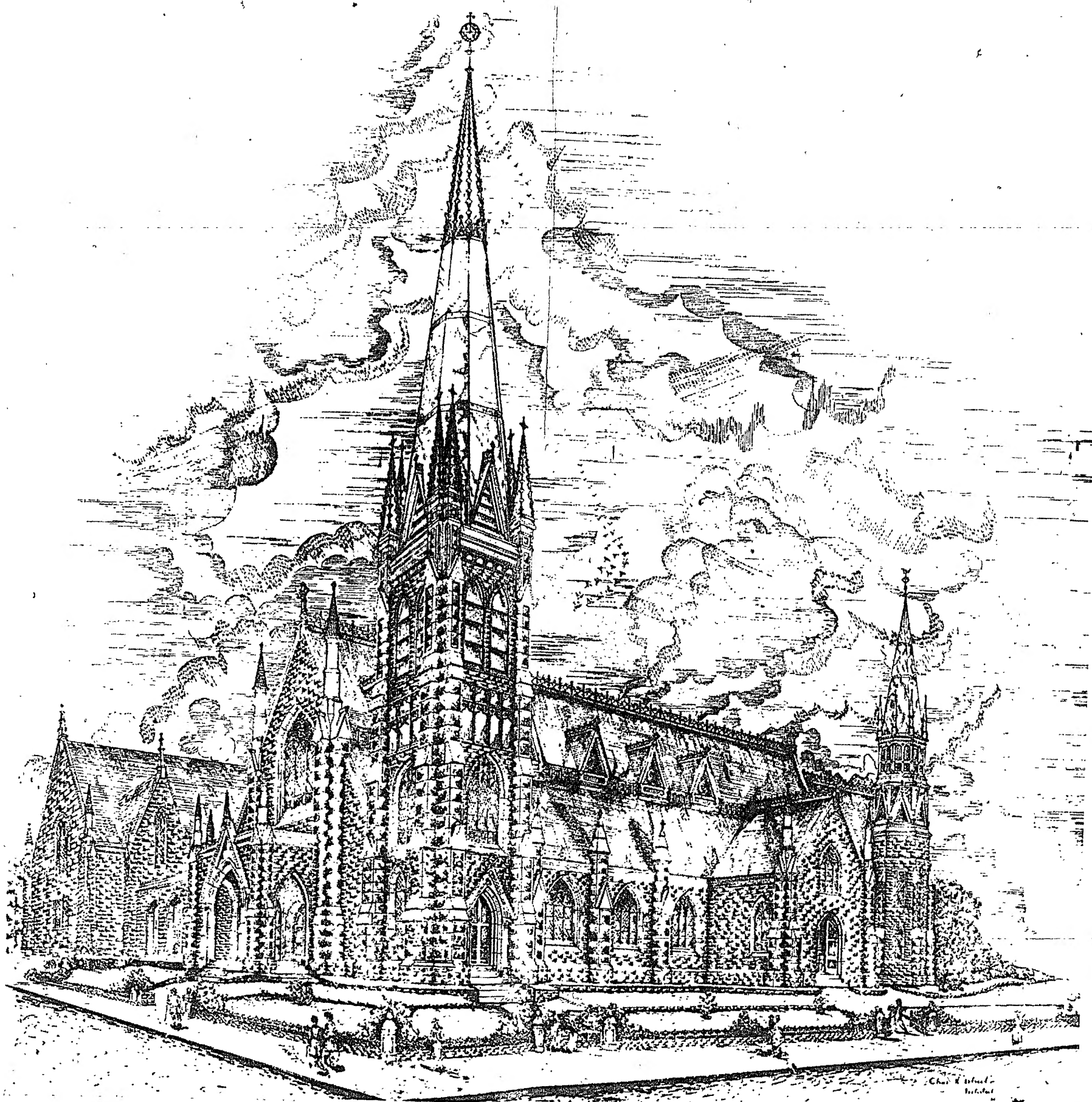
HOLY TRINITY MISSION ROOM, opened at 315 Smith Street, in 1889, transferred to corner of Portage and Main Streets in 1894.

FORT ROUGE MISSION, opened in 1890; first known as St. Luke's Mission in 1894; established as a parish in 1897.

ST. BARNABAS MISSION, opened on Thistle Street, East of Main Street, in 1896; later developed as The Winnipeg Lodging and Coffee House.

ST. MATTHEW'S MISSION, opened on Sherbrooke Street, in 1896; established as a parish in 1900.

ST. PHILLIP'S MISSION, opened in Norwood, St. Boniface, in 1901; established as a parish in 1904.



Architect's drawing of Holy Trinity Church made in 1883 by C. H. Wheeler, showing completed tower and possible addition of Parish Hall, drawn by Gilbert Parfitt.